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THE ANGLICAN DIGEST

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IMMER A.D. 1962



CREAM OF THE SUMMER CROP

O Ye Jigs & Juleps! by Virginia Cary Hudson
Scripture and the Faith, by A. G. Hebert

The 1962 Spring Dual Selection of the Episcopal Book Club

Virginia Cary Hudson was a girl of ten when she wrote the essays which now frolic under the title, *O Ye Jigs & Juleps!* The year was 1904 and she was a student at a Church boarding school in the South. Because she stuttered, her understanding teacher let her write out her recitations—and thus happily became the god-mother to a best-seller when the little pieces were discovered in an attic a half-century later. Whether Virginia was blessing "O ye beans and roses" in her neighbor's garden, wrangling with the Presbyterians about the doctrine of "procrastination", or wrestling with the problems of becoming a young lady, she practiced the faith with a holy joy that brightened her days, and will brighten the days of all her readers, both now and in years to come.

Scripture and the Faith, by the Rev'd A. G. Hebert, a monk of the Society of the Sacred Mission, is a brief and warm guide to reading the Bible as a whole with purpose and pleasure. Father Hebert's concept is a simple one—that the life and teaching of our Lord provide the key to the meaning of the Old Testament, and that the Old Testament furnishes the background and explanation necessary to understand the New—but in this age when the Bible has been picked to pieces by scholars and preachers who have neglected to put it together again, his teaching will bring great relief to many perplexed people, and will help them to recapture that gay sense of the unity of life and worship which enlightened Virginia's days.

O Ye Jigs & Juleps! published by the Macmillan Company, 60 Fifth Avenue, New York City 11, at \$2.50; *Scripture and the Faith*, published by Morehouse-Barlow Company, 14 East 41st Street, New York 17, at \$1.60. (See the special offer and order form on the next-to-last page of this issue of *The Anglican Digest*.)

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SUMMER A.D. 1962



the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

HOUSE OF FLOWERS

IN AN unpretentious eight-room house near, but not in, the Old City of Jerusalem, seventy little girls are learning to be "useful" and "respectable" all at once, in an atmosphere that is cosy, if congested. On any given afternoon, some of the girls will be putting a final spit and polish on the already gleaming kettles in the old-fashioned kitchen while others will be stitching up new curtains more colorful than Joseph's robe. Music and laughter pervade the place. It is called

Rawdat El Zuhur, which in Arabic is "The House of Flowers." Miss Elizabeth Nasir, a Christian Arab and daughter of a priest, explains, "I gave the home that name because I believe in beautiful names and beautiful surroundings. All my girls were professional beggars and I wanted them totally to forget that begging exists."

Miss Nasir is the social service director of the Jerusalem district which received most of the million refugees who fled or

were ejected from Israel during the terrorist wars of 1948. In poverty and misery, many of the uprooted families lost control of their children. "The House of Flowers" began in January 1951 when two small, filthy girls, aged six and seven, ran to Miss Nasir in the street to beg a few coins to aid their parents. She took the girls home and found the sick mother and the blind father huddled in an unheated hovel. She helped as she could, and took the girls to a physician as a first step to sending them to a boarding school. He found that both had venereal diseases. It seemed that most of their "begging" money had been earned from the boys in the market place.

Miss Nasir immediately began to seek a way to save them and similar small girls from the dangers of the streets. In February of 1952, "The House of Flowers" opened with an impressive list of sponsors (including the Anglican Bishop, the King of Iraq, and the King of Arabia) but with very slender funds; Miss Nasir's own job still provides much of the support.

The students are picked up during Miss Nasir's rounds of the city. She remembers, "When I saw a child begging I took her hand and said, 'Come with me, I will dress you, feed you, look after you, and teach you.' The child walked with me to *Raw-*

dat El-Zuhur, where I bathed her, changed her clothes, combed her hair, and gave her a good hot breakfast."

A few aggressive children apply for admission on their own since only the most needy girls can be let in. "The House of Flowers" has become the "Junior League" of local beggards. Because of the training they receive and the help also given to their families, only about 28% of the girls become backsliders.

The original fifty children were between the ages of four and eleven, but students now range up to sixteen years in age. Three teachers form the staff. The girls sing and dance through the first weeks to learn discipline from the older students the new ones learn to use knives and forks. Academic work is limited to instruction in Arabic reading and writing, but practice in cooking, cleaning, and washing is nearly as necessary. The older girls learn to sew, to mend, and to embroider; with each new skill comes new self-confidence and ties with the grim past are weakened if not forgotten.

Miss Nasir at first proposed that "The House of Flowers" should teach the girls to be housekeepers, nurses, or maids, but that plan has failed. Her girls are in great demand as wives. "In our poor Jordanian communities," she explains, "girls marry between the age of fourteen and sixteen. Mine g-

like hot-cakes." In fact, her ex-beggars obtain the best husbands in their communities, and "The House of Flowers" is in constant need of old evening dresses or lace curtains which can be fashioned into suitable wedding gowns. (The bride must not smile or look happy at her wedding, for the marriages are arranged by contract, and the girl is not supposed to "fall in love.")

One thing mars Miss Nasir's pleasure at the success of her school: the constant fight for funds: she must constantly knock on doors and ask for help; she must risk seeming to magnify her own small contribution in order for her work to continue. She teaches her girls to forget begging, but Miss Elizabeth Nasir has become the biggest beggar of them all.—Tad-dled from *The American Church News*

The members of a children's class in St. Peter's Church School who fasted for the 9:30 celebration of the Holy Eucharist, and then enjoyed rolls and fruit juice with their instruction, recently held a contest to name the group. The winner: a boy who submitted, "St. Peter's Eaters!"

The ancient wooden clock at St. Peter's Cathedral Church, Exeter, England, has a cat-hole to enable the church cats to catch mice that would damage the clock's machinery (it is said that Exeter's clock is the one mentioned in the nursery rhyme, "Hickory, Dickory, Dock"); the nave of the church also has a special door for dogs who once accompanied their masters to services but lacked staying power.

FOR BISHOPS ONLY

The Anglican Digest offers a prize of \$25 to the first active Bishop of the American Church to identify the following:

I do plead earnestly for the priests' private prayers, lest they should be crushed out by multiplied work, or planted out by offices, or talked out by committees . . . If only we resolved to be men of prayer, so many of our difficulties, personal and otherwise, would vanish . . . Unless we recover [a] sense of the dignity, the absolute essential necessity of prayer, we shall lapse into a slough of committees, and the Church will become what the old Empire used to conceive it to be, an eccentric form of a burial guild.

FAITH

HAVE faith" is the pious advice often given to those in trouble. The advice suggests that faith is some sort of spiritual band-aid to be applied in emergencies. Such a notion of faith is not that to which the Holy Scriptures bear witness, nor is it the living experience of the Church.

The faith of a Christian is not an enthusiastic optimism he works up in himself, but is the response that God awakens in us by His gift of Himself. We do not have faith until it is given to us. We grow in faith as we become ever more aware of His care for us and for what is to become of us.

There are many who believe all that the Church teaches about God and take for granted that such belief is faith. To them, a ready and intelligent acknowledgement that God is, and that He has acted in certain ways, seems a sufficient attitude for normal living, but when the storms of life close in, and God seems not to behave in the desired manner, they begin to suspect their beliefs and to feel that God has deserted them. Then they say, "we have lost our faith."

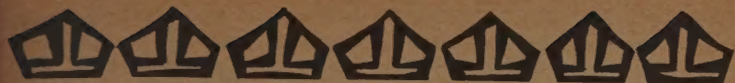
It is not faith which has been lost, for we cannot lose something we have not had; it is simply belief that has been shat-

tered. Belief is the acceptance of claims and evidences. Belief can bring us to the experience of faith, but belief can never substitute for faith. Faith is the attitude of complete and continuing trust we place in another person. When we begin to know God, not as an idea or an ideal but as a Person who is eternal Love, then belief deepens into faith.

That kind of faith is not reserved for emergencies alone. It is the abiding assurance we have from God each and every day that He will give His meaning to all our experiences.—Tad dled from the *Northern Churchman* (Diocese of North Queensland, Australia)

PRIZE

The first of a flood of letters from Junior Wardens identifying the source of the quotation on page 32 of the Spring TAD was from James Smallwood, Junior Warden of All Saints' Parish, Miami, Diocese of Oklahoma. For recognizing the final paragraph of the Preface to the Book of Common Prayer, he has received a year's membership in the Episcopal Book Club.



SUCCESSORS

WHEN our Lord ascended into heaven after establishing His new covenant upon earth, He left no book, charter, or constitution—only a small company of disciples and a specially chosen and trained group of men, the Apostles.

That small company was His Church, and the Apostles were His ministry. Under the guidance of the Holy Spirit they passed that ministry to St. Matthias and "he was numbered with the eleven apostles."

As the Apostles founded mission churches they appointed subordinate ministers to act as local pastors and bishops to have special authority in liturgical and pastoral matters and to preside at the Eucharist in the absence of the Apostles.

Toward the end of the first century as the Apostles advanced in age or suffered martyrdom, the Church had to face the problem of how to transmit to others the power of government and ordination. Writing of the situation, St. Clement (III Bishop of Rome about A.D. 96) said the Apostles "knew through the Lord Jesus Christ that there would be strife for the title of bishop; so for this reason, since

they had received perfect foreknowledge, they appointed others [the word for 'appoint'—*cheirotonein*—means to 'lay on hands'] and they laid it down that if they should fall asleep, other approved men should succeed to their ministry."

That was the beginning of the Apostolic Succession—with the Apostles themselves. Only a few years after St. Clement's testimony, St. Ignatius (III Bishop of Antioch, martyred about A.D. 107) wrote letters in which a fully developed ministry of bishops, priests, and deacons is taken for granted as the normal ministry of the Church: "Let all follow the Bishop as Jesus Christ did the Father, and the priests, as you would the Apostles. Reverence the deacons as you would the command of God. Apart from the Bishop, let no one perform any of the functions that pertain to the Church. Let that Eucharist be held valid which is offered by the Bishop or by one to whom the Bishop has committed this charge. Wherever the Bishop appears, there let the people be; as wherever Jesus Christ is, there is the Catholic Church." — *The Dallas Churchman*.

WORKS AND FAITH

沖繩

AS A SEMINARIAN from his native Diocese of Albany (New York State), the Rev'd William Arthur Hio did not think that his ministry might be devoted to feeding his people's bodies as well as their souls. When he went to Okinawa (in the Diocese of Honolulu), however, he discovered that a decent way to make a living was the first of his parishioners' needs.

Today, as does any parish priest, Father Hio prepares sermons (in Japanese, the island language), conducts confirmation classes, and takes the sacraments to those who are sick, but he may also be found under a hand loom, adjusting the treadles for a beginning weaver, or packing and shipping orders from his brain child, St. John's Craft Center, at Nago, on the island's northern shore.

The Center began about four years ago when Fr. Hio scraped together \$250 to buy materials to give to people unable to find work on the crowded and barren island (located between the Philippines and Japan, just 400 miles from China); the craftsmen worked in their homes, often with the help of the entire family. Need, rather than Church membership, was the standard

by which materials were passed out, but such practical evidence of the Church's concern has brought many to baptism and confirmation.

From the first, the Craft Center has avoided any suggestion of seeking charity; it is a business with high standards which provides its workers not only an income but also a sense of self-respect and accomplishment. The Center's goods compete successfully on the world market; over a hundred workers are now employed, and the business will soon top \$100,000 a year. Children's clothes, aprons, and small gifts are produced, and the hand-weaving operation recently received a boost with a contract for woolen skirt and dress material from a group of prominent American department stores.

The mainstays of the Center's business are still individuals and guilds in the United States and Canada; to accommodate them, a mail order and shipping center has been established in the major city on the southern part of the island (address: St. John's Craft Center, CPO, Box 47, Naha, Okinawa—airmail postage is 25c for a half ounce). A new catalogue has been published with removable prices so that

parish organizations may take orders at a profit to themselves.

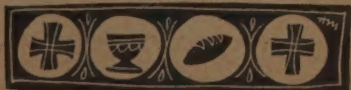
Fr. Hio, now priest-in-charge of the entire Okinawan mission, still advises the Center, but Mr. Zenji Yoshimine, a young Churchman from Naha, is supervising the operation, and another, Mr. Yamashiro, is in charge of quality control and shipping. St. John's Craft Center will soon be all-Okinawan, but it will remain a living example of the concern of our Lord and His Church for the physical as well as the spiritual well-being of His children.—Taddled.



DO THIS

WAS EVER another command so obeyed? For century after century, spreading slowly to every continent and country and among every race on earth, [the Eucharist has been celebrated according to our Lord's command] in every conceivable human circumstance, for every conceivable human need from infancy and before it to extreme old age and after it, from the pinnacles of earthly greatness to the refuge of fugitives in the caves and dens of the earth. Men have found no better thing than this to do for kings at their crowning and for criminals going to the scaffold; for armies in

triumph or for a bride and bridegroom in a little country church; for the guidance of a mighty nation or for a sick old woman afraid to die; for a schoolboy sitting for an examination or for Columbus setting out to discover America; for a soldier, wounded and prisoner of war; for the settlement of a strike; for a son for a barren woman; while the lions roared in the nearby amphitheater; on the beach at Dunkirk; while the hiss of scythes in the thick June grass came faintly through the windows of the church; tremulously, by an old monk on the fiftieth anniversary of his vows; furtively, by an exiled bishop who had hewn timber all day in a prison camp near Murmansk; gorgeously, for the canonization of St. Joan of Arc—one could fill many pages with the reasons why men have done this, and not tell a hundredth part of them. Best of all, week by week and month by month, on a hundred thousand successive Sundays, faithfully, unfailingly, across all the parishes of Christendom, the pastors have done this just to *make* the holy common people of God.—A parish paper; taddled from *The Shape of the Liturgy*, by the late Dom Gregory Dix.



WE RECOMMEND

◆ *Struggle for Freedom: History of the Philippine Independent Church*, by Lewis Bliss Whittemore, Retired Bishop of Western Michigan, a book that is even more to the point now than when first published, since the 3,500,000-member American Church has entered into full communion and co-operation with the Philippine body (2,800,000 members). It is the best account yet of the erratic history of that part of Philippine Christendom which broke free of Rome in 1902 after all efforts had failed to reform or remove the Spanish friars who ran the islands less as religious orders than as great land companies and political machines. Ignored by Anglicans and Old Catholics, the leaders of the Independent Church flirted with American Unitarians for nearly 40 years. Not until 1940 and the emergence of new leaders did the grass-roots catholicity of the movement come to the fore, but then so thoroughly that by 1948, the American Episcopate felt free to consecrate Bishops in the Apostolic Succession for the Independent Church. (A splinter body of continuing Unitarians remains). Bishop Whittemore is unashamedly partisan in

his telling; with so good a case it would be a sorry shame if he weren't. Some readers will not agree with the Bishop's enthusiastic conviction that God Himself led the Philippine Independent Church in the ways of schism from 1900 to 1940 so that grace might abound in the 1960's; some may shudder at the Bishop's free assertion that good feeling and sincerity count for more than bad doctrine formally taught; some will be chilled at his casual mention on an occasion on which, in a spirit of fellowship, he joined a superstitious native boatman who was grateful for favorable winds, in a prayer for thanksgiving to "whatever gods there be" (narrow-minded early Christians died rather than do as much); however, the facts assembled by the Bishop speak for themselves. In order to follow the story, the reader would do well to read the last chapter first; there on page 193 the identity and point of view of two Romanist authorities mentioned and refuted throughout the work are finally explained. Despite that and other evidences of hasty writing and cursory editing, *Struggle for Freedom* is a rousing tale of true historical adventure. Look for it

on the shelves of your parish library first; even considering the small printing, the book is priced at least a dollar too high.

(Seabury Press, 1 Fawcett Place, Greenwich, Connecticut; \$5.50)

♦ Sending to the Rev'd Arthur Howarth, Dean of the College of Administration, Achimota, Accra, Ghana, religious books for the College's library; Father Howarth, long confined to a wheelchair by polio, is a priest of the Church, and the wife of the College's President is a Coptic Christian. Books so sent should be marked, "Books. No exchange involved. Not for resale. Unsolicited gift." The postal rate is three cents for the first two ounces and one-and-a-half cents for each additional two ounces; thus, a book weighing, say, thirteen ounces would need only twelve cents postage.

♦ To Churchwomen who raise money through parochial projects, the stocking of Ge-Halin Metal Polish for re-sale. We said it before and say it again: it is the *best* polish, especially for brass, that we have ever seen (and we've polished, or tried to polish, a lot of brass in our day); the importers claim that it is safe for any metal and even car paint. We know nothing about the distributors (277 Broadway, New York City 7 —the product is made in West Germany) except that they are very nice to deal with and that they offer to parishes, guilds,

and the like, a 50% quantity discount (they call it a "sacred duty") when the polish is to be sold to raise money. To altar-guilders we recommend applying the polish to brass with a soft cloth, and then polishing it with newspaper; the vases, or whatever, will shine like new. We've used it at Hillspeak for quite some time; the other day we put it on some of those little Indian bells that somebody gave us a long time ago and the things fairly sparkled. The polish stays, too. Get a tube (\$1.00 postpaid), try it, then order a supply to sell at bazaars.

♦ To anybody without a Bible, as well as anybody with only a "revised" version of the same (including the so-called "New" English Bible), a copy of the Authorized Version (sometimes called the King James) with the Apocrypha, published by Cambridge University Press, 32 East 57th Street, New York City 22, at \$3.75. Few non-Roman Bibles contain the Apocrypha, and no Churchman should be content with a Bible without it — the fourteen books usually bound between the Old and New Testaments; indeed, no Churchman can follow the Prayer Book Lectionary without it. The Cambridge edition is readable, complete, and modestly priced. Moreover, the Cambridge edition contains, as few editions do, the full text of the original preface, "The Trans-

lators to the Reader", an interesting and enlightening piece of history. [Flashes of wit abound in it; for instance, referring to some Roman accusations, "Here-ticks they call us by the same right that they call themselves Catholicks, both being wrong."]

◆ To those whose minds will still stretch, *The Theology of Romantic Love; A Study in the Writings of Charles Williams*, by Mary McDermott Shideler. Williams' writings have baffled many people because they have not recognized that he offers parables more often than lines of reasoning. A parable does not use a common experience just to illustrate an idea; rather, it puts forth the experience as a living example of a larger truth. By rigorous logic, the Athanasian Creed pins down the doctrine of the Holy Trinity about as precisely as is possible; St. Patrick stooped down to pick

Christian doctrine. What is more, he followed the romantic experience on through larger and larger truths, and discovered that, unexpectedly, it ended in discipline, moral severity, and the beliefs of the Nicene Creed.

For those who find their reason outraged by such a reversal, Mrs. Shideler has closely studied Williams' forty books and two hundred articles, and, in a clear and ringing work, presents the complex structure of thought which undergirds his images and his passion. The result is stunning; Charles Williams shows the world to be aflame with joy and glory. In his eyes, ordinary relationships burst into beauty like a tree with the sun behind it; what was merely leafy and woody is transfigured and becomes a thing of green fire and golden dazzle on a stem of impenetrable darkness.

Williams' way of the Christian life supplements and completes that of the more familiar mystics: where they wish to detach themselves from things and persons until only God is left, he emphasizes the counter-movement of taking things and persons more and more into oneself until God is found in all. Neither way is the easier or sufficient in itself, but Williams' view makes sense and glory of the whole of human experience and balances (in Dorothy L. Sayers' words) "a more spiritual attitude to life" with "a much



up a shamrock, and suddenly the idea of Trinity was not pinned down but set free, and the world was seen to be full of the quality of Trinity.

Similarly, Charles Williams fell in love with a girl and married her—and was startled to discover a precise analogy between the vivid personal experience and

more living attitude to the spiritual."

Williams' method is one with that of our Lord, who taught the Apostles to see Him in the Suffering Servant of Isaiah, to see the Church in a mustard seed, the preaching of the Gospel in the sower's work, and to see the Father in Him; who left with His Church no theological system but a common action: a breaking of bread and a pouring of wine which gathers up the whole of Creation and offers it in love to Love.

If Charles Williams discovers purity and order in romantic love, Mrs. Shideler finds theology to be no dry theorizing but an exciting business of relating man's real interests to the grace of God. She begins by moving one's mental furniture around to make space for the large pieces of doctrine she brings in thereafter, but she ends with an arrangement that is more liveable than before. Her argument is intricate, but she gives the practical application: in her hands, theology helps the reader to know the faith and to enjoy it.

Now that Mrs. Shideler has provided a key to Williams' thought, the Church's would-be theologians may perhaps turn aside from their barking of Germanic names and heresies (the Continental Protestants have their place: a subordinate one) to rediscover with him the riches

of their own tradition, undivided from the Church of the Fathers or the Church of the Saints. (Published by Harper & Brothers, 49 East 33 Street, New York City 16; \$5.00).



HILLSPEAKING

THE Episcopal Book Club, *The Anglican Digest*, and other operations of service to the Church in America have now been at Hillspeak eight short seasons—only two years (we arrived on St. Mark's Day); in some ways it seems as though we have been here always, but in other ways not so. Although we have made many improvements (only necessary ones) and although we sometimes feel as though we are working day and night, so much, so very much remains to be done—not only in a practical way but in getting on with "Operations Unlimited". Perhaps others could have done more and in a shorter time; even so, we hope that you will be patient with the ones who do what is being done at Hillspeak for the sake of the Church.

One welcome improvement, which was completed just after the first blast of sub-zero weather, was the installation of what dainty people call a "rest room" under the lower stairs of the Book Club building. For two

years the sanitary arrangements of our converted red barn consisted of a cold water faucet and a wash pan, and a short walk to the little white building up the hill and under the walnut trees where a score of blue jays nest in the springtime and wasps buzz all through the summer. We felt that there were things that we (and the Church) needed more desperately than indoor plumbing; now that we have it, we feel that we have earned it through our patience.

The happiest improvement of all has been in the room which serves as a chapel. The walls have been finished and painted, a flooring has been put down, and two light fixtures installed on the ceiling. The chapel has native-made chairs (we got them last summer) and kneelers covered with a fabric locally woven especially for that purpose by, and as the gift of, a local Churchwoman. While the chapel is small and modestly appointed, it is nonetheless comfortable and inviting, and we are happy with it. The entrance hall, or vestibule, has also been finished.

The chapel, the hall, and the room under the stairs are all that have been completely finished. We hope that in good time we can manage to finish the walls, ceiling, and floors in the rest of the barn. When funds permit, we intend, of necessity, to put a new siding on the barn and paint it the usual red.

The pleasure and satisfaction of having chosen this section of the country and this particular location for what is now known as Hillspeak, continues unabated. Careful management and a few modest but welcome gifts have enabled us to reduce our loans somewhat ahead of schedule; and each lengthening day allows for more dreaming and planning for the future when Hillspeak shall be fully paid for and we can get on with the sacred business of serving the Church and in a less limited manner. [Of the \$100,000 now invested in land (1683.8 acres in the choicest section of the Ozark Mountains) and buildings (four residences, one office building, and several other structures), and excepting about \$3000 in gifts, all but \$23,500 has been earned from the sale of books; and God willing, that amount will be paid off in 23½ months.]—"Embertainings"

GENTLEMEN

A PRIEST who visits an 87-year-old lady obtained some new curtains for her and put them up one afternoon. When the work was done, the old lady sighed, "Oh, Father, I don't know what I'd do without you. All the other priests here were real gentlemen."—Taddled from the (London) *Church Times*

LAMBETH



IN RECENT months, criticism of the nature of Lambeth Conferences has become increasingly common. In fact, a Lambeth Conference is a discussion circle among Anglican Bishops of our world-wide communion. By debate, discussion, and resolution, the bishops are supposed to provide a reasoned thesis concerning current problems on which the several provinces of the Church can base their own debate and conclusions.

Since World War II, a tendency has grown to treat Lambeth Conference conclusions on faith, morality, and polity, as binding on all Anglicans, particularly if the conclusions suggest a non-Catholic modification on matters of faith and morals, or a break-down of Catholic discipline. A few examples will suffice: (1) Lambeth of 1920 changed the nature of the Chicago Quadrilateral, and left its preamble out of the discussion [the 1961 General Convention of the American Church specified that the Chicago as well as the Lambeth Quadrilateral form the basis of any conversations con-

cerning its unity with other religious bodies]; (2) Lambeth of 1948 and 1958 showed a serious deterioration in teaching concerning marriage and sexual morals, even though their reports are capable of a strained Catholic interpretation; and (3) Lambeth of 1930, 1948, and 1958, encouraged grave breaches of Catholic order by (a) permitting the four bishops in South India to leave the Church and join a body outside the Church, (b) by accepting rapid and unorthodox changes in the intentions of the South India Scheme, and (c) by encouraging the Ceylon and North India plans despite grave doubts by theologians about their orthodoxy. [The plans are now dead; several provinces of the Anglican Communion expressed serious reservations about them, and they have been turned down on the scene by some of the bodies involved.—Ed.]

Serious as are such break-downs of moral responsibility, they pale before the prime difficulty. Lambeth Conferences have tended to set the bishops

against their devout priests and laymen by striving to appear broad-minded and to please nominal Churchmen by some hydra-headed modification of Catholic faith and practice. Bishops are to guard well the Faith, not to invent it, or to be leaders in altering those precepts which appear inconvenient to the materialists and secularists who make up a sizeable portion of the population.

The year of our Lord 1968 is not so far away. The 1963 Anglican Congress in Toronto, Canada, might very well include on its agenda some discussion on the reform of Lambeth. Whatever may be the case elsewhere, there is no doubt that American and Canadian Anglicans are being judged, regardless of their beliefs and practices, by the discussions and conclusions of Lambeth Conferences. — Taddled from *His Dominion*



UNKIND CUT

A priest was apologizing for a bloodstained chin, "I was concentrating on my sermon as I was shaving this morning, and cut myself." To which came the reply, "Wouldn't it have been better to have concentrated on your shaving and cut your sermon?"—*The Diocese of Grahamstown Newsletter*

TRANSFIGURATION

IN THE Orthodox Churches, the Transfiguration of our Lord (6 August) is one of the major feasts of the year, on a level with Christmas, Easter, Ascension and Whitsunday, Christians whose emphasis in worship and theology is mystical understand the importance of that great event in the life of Jesus: the wonderful revelation of the glory of God in Christ.

Jesus Christ was truly God and truly Man. He was conceived by the Holy Ghost, born of the Virgin Mary. The Transfiguration points to His divinity; the Crucifixion to His humanity. The whole life of Jesus proclaims the divine life in human character, and is summed up in the Resurrection. We therefore see the Son of God transfigured, then disfigured, and finally glorified. On the mountain the Apostles saw a vision which they did not understand until He was risen from the dead; indeed, Jesus commanded them not to speak of it to any man. Only in the light of the Resurrection did the meaning of the Transfiguration become clear. The cloud was the traditional symbol of God's glory: the presence of Moses and Elijah symbolized Christ's fulfilling of the Law and the Prophets; the voice from heaven confirmed Christ's nature as the Word of God.

Christ has yet another body which is transfigured and disfigured and glorified: it is the Church, and its members are transfigured today by the operation of the Holy Spirit just as they were on that first Whitsunday; sin continues still to disfigure Christ's body which is in the world; and in the life of the world to come, the Church continues and is glorified.—Taddled from *The Johannesburg Watchman*



PROMISE

There exists no more evident proof of the contrast between Christian marriage and marriage in the eyes of the world than the frequent misquoting of the marriage service itself. Time and time again papers and magazines report that the bride said, "I do," while in the form in the Book of Common Prayer, upon which most rites are based if not taken directly, the phrase is not one of simple assent; it is a firm and solemn promise, "I will." The world sees in the wedding ceremony a common agreement for the moment or as long as is convenient; but the Christian undertakes, with God's help, a contract which is binding for life.—Taddled from *Holy Cross Magazine*

BURIALS

✠ Philip Key Bartow, 48, New Jersey investment banker, great-great-grandson of Francis Scott Key (Churchman composer of "The Star-Spangled Banner"); from the Church of St. John-on-the-Mountain, Bernardsville, New Jersey.

✠ W[illiam] Alton Jones, 70, a former Missouri farm boy who moved behind the wheel of the sputtering Cities Service Company in the mid-1930's and made it one of the nation's leading oil firms, who never attracted much publicity during his days of great financial influence and frequent service on special assignments for the United States Government (he was the man behind the World War II Big Inch and Little Inch pipelines that took oil from Texas to the fuel-hungry East Coast, and was President Truman's personal emissary during the Iranian oil disputes of the 1950's), but finally became celebrated as the sporting companion of General and President Eisenhower (his capacity for the outdoors was legendary: at a 6 a.m. breakfast, the six-foot-three giant would wolf five kinds of fruit, three eggs, ham,

bacon, biscuits, coffee, milk, pie, and cheese—and play it off before encompassing a twice-as-large lunch; a friend once said "The only thing ordinary about him is his name"), who always carried a gold clip containing a \$10,000, a \$1,000, and a \$500 bill, in addition to a black briefcase holding large amounts of cash (he had \$61,000 with him when he was killed while flying to join the former President for a Mexican fishing trip) which he used for impulsive purchases, benefactions, and contributions to the Republican Party; from St. James' Church, Manhattan.

✠ Anne Douglass Dillon, 80, the mother of the United States Secretary of the Treasury; from St. Luke's Church, Gladstone, Diocese of New York.

✠ William Clark Langly, 79, husband of the singer Jane Pickens (his first wife died in 1949), a descendant of one of the Lexington Minute Men and heir to his grandfather's textile fortune; who took a \$40 a week job on his own after graduation from Yale and became one of New York City's top investment brokers (a reporter called him, "the rich boy who made good"); he was a sportsman at home on turf and water, a former steeplechaser, a member of the New York State Racing Commission, designer and skipper of a seventy-foot steel cruiser familiar in yachting circles, and a long-time president and fund-

raiser for a Manhattan hospital; from the Church of the Advent, Westbury, Diocese of Long Island.

✠ Kate Trubee Davison, 90, widow of a founder of the Standard Oil Company; who in 1916 helped to organize the Yale University Aviation Unit which became the nucleus of the Naval Air Force in World War I and included men who later became Assistant Secretary of War for Air (Mrs. Davison's son—he held the post in the Coolidge and Hoover administrations), President Eisenhower's first Secretary of Defense, an Under Secretary of the Navy (Mrs. Davison's son-in-law—he held the post under President Truman), and an Assistant Secretary of the Navy for Air; who modestly and quietly presided over social and charitable affairs with thousands of invited guests; and for years traversed her estate in a 1922 Electric automobile; from St. John's of Lattingtown, Locust Valley, Diocese of Long Island.

✠ Theodore Russell Ludlow, 78, from 1936 until 1953 Suffragan Bishop of Newark; from the Church of the Good Shepherd, Wareham, Diocese of Massachusetts.

✠ Mrs. Thomas J. Bigham Jr., wife of the Professor of Moral Theology at the General Theological Seminary in Manhattan, great-grand-daughter of the founder of Charles Scribner's

Sons, publishers (and herself an editor of books, among which was *The Marjorie Rawlings Reader*); from the Seminary chapel.

✠ John Gordon Phillips, 72, twenty years Captain of the Guard at the Cathedral Church of St. Peter and St. Paul, Washington, D.C.; he was responsible for policing and traffic direction on the cathedral close and for greeting and guiding tourists and worshippers; from the Cathedral Church.

✠ Walter Clark Teagle, 83, who retired in 1942 as president and board chairman of Standard Oil of New Jersey after 39 years with that company, but kept an office at its Manhattan headquarters from where he managed the affairs of the Teagle Foundation, which he established to finance college education for children of Standard's employees; who was



asked after his graduation in mechanical engineering at Cornell to join the faculty and study for a doctorate, but instead went to work for a succession of small oil firms to gain experience (for one, he opened a Peruvian oil field, increased its production from four to twenty million barrels a year); who, as head of Standard, made it one of the first firms to institute the eight-hour day (in 1925) and the

forty-hour week (in 1932), who in addition to his liberal labor policies, was noted for his skill in international oil matters (he blocked a European monopoly of Near Eastern fields, saw them opened to American companies), and for his interest in research (he was one of the founders of the Ethyl Gasoline Corporation); from St. James' Church, Manhattan.

✠ John Thomson Dallas, 81, V Bishop of New Hampshire (1926-1948).

✠ John Joseph FitzGerald, 74, for 44 years a United States Secret Service agent and bodyguard to Presidents Wilson, Harding, Coolidge, and Hoover; from the Church of the Incarnation, Manhattan.

✠ Robert Woods Bliss, 86, who went from graduation at Harvard into the U.S. foreign service and served there more than thirty years (he was sometime Minister to Sweden and Ambassador to Argentina); who in 1947 gave his collection of pre-Spanish Conquest art. objects from Central and South America to Washington's National Gallery of Art, and in 1940 gave part of his estate, Dumbarton Oaks, with its mansion, Byzantine and Medieval library and art collection, to Harvard University as a center for studies of those ages; the old estate in the Capitol's crowded Georgetown (most of what was not given to Harvard became a much-needed

park) traces back to Colonial days, was the site of the famous international conference which spawned the United Nations; from Christ Church, Georgetown, where he was formerly a vestryman.

✠ Edward Hanson "Iceberg" Smith, 72, son of a whaling skipper, who entered the U. S. Coast Guard in 1910, and won his nickname by becoming an expert in Arctic matters while rising to the rank of Rear Admiral (he took part in several Arctic outings, including the 1933 Graf Zeppelin polar expedition; spent ten years on the ice patrol, studied oceanography in Norway, England, and at Harvard where he earned his Ph.D., and commanded the vi-

tal Greenland and arctic naval bases during World War II); after his retirement in 1950, he directed the Woods Hole Oceanographic Institution for over six years; from the Church of the Messiah, Woods Hole, Diocese of Massachusetts.

✠ Christopher Maude Chavassee, 77, son of the II Bishop of Liverpool who built there one of the few English cathedral churches to be constructed in this century, and himself twenty years Bishop of Rochester, a leader of evangelical-minded Churchmen, of whom it was said that he began his episcopate by treading on corns which he did not know existed, but who came at last to work effectively with those with whom he did not agree; at Oxford, where he had been sometime a priest and teacher.

✠ Robert Ellsworth Gross, 64, who made his first million dollars in mining and lost it building sea-planes; who bought the Lockheed Aircraft Corporation in 1932 and saw its value increase to more than half a billion dollars as it built the first plane with a pressurized cabin, the first United States plane to fight in World War II (the P-38), the first commercial jet liner (the trouble-ridden Electra), the first fighter to fly faster than 500 miles per hour (the P-80), and the first transport plane to break 300 (the Constellation); who was no artist

HOGSHERD

The word *steward* comes from the Anglo-Saxon words *stigu* (sty, or pig-pen) and *weard* (warden), and thus meant "the keeper of the pigs." In medieval times, a steward was a man who was given oversight of his master's property; he was in complete charge, but from time to time he had to give an accounting of his stewardship.—Taddled from *The North Carolina Churchman*

or engineer, but had an instinctive feeling for the shape of aircraft (certainly the P-38, the P-80, and the U-2 are outstanding in a field where beauty is an essential by-product of function); whose company also builds the Polaris missile, the Midas and Samos "spy-in-the-sky" satellites, ships, and much electronic control equipment: from St. Alban's Church, Westwood, of which parish he was senior warden, in the Diocese of Los Angeles, of which he was a member of the Standing Committee.

✠ Elizabeth Reynard, 64, who retired in 1950 as Associate Professor of English and American Studies at New York City's Barnard College (for women) after World War II service as a lieutenant commander and Assistant Director of the Waves (Belgium decorated her for World War I service in its military hospitals): she was recognized as an outstanding scholar of eighteenth century English and American literature, and wrote several well-received books about old Cape Cod (*The Narrow Land* was a best-seller in 1934); from St. Matthew's Church, Bedford, Diocese of New York.

✠ John Jay Ide, 69, a great-great-grandson of the first Chief Justice of the United States, who participated in the early development of airplanes and of commercial air routes, and helped to write the first international

air laws and regulations (he was sometime vice president of the International Aeronautic Federation and president of its Sporting Commission which sets the rules for all aviation sports); who was a trustee of the New York City Museum, a manager of the American Bible Society, and a vestryman of St. Bartholomew's Church, Manhattan, from whence he was buried.

✠ Edward C. Werle, 56, a Brooklyn boy who started his financial career at fourteen as a messenger on the floor of the New York Stock Exchange (it was to be a summer job, but he won full-time employment, finished high school at night, and was awarded a gold pencil by his employers for his high grades), and rose to become the only man in history to be president of both the New York Stock Exchange and the American Exchange; who was confirmed but three years before his death, and raised the funds to put up a new building for St. Peter's Church, Bay Shore, Long Island, where he was a vestryman and from whence he was buried.

✠ Harry F. Waters, 67, who early invented an electro-cardiograph machine, an automatic doughnut maker, and a loudspeaker for railway stations, and went on to develop or help to develop paper milk cartons, paper tea bags, individual sugar containers for restaurants, and

plastic food bags which can be heated without opening (he was one of the world's foremost experts on the heat-sealing of plastic containers); who served in a World War I tank unit under First Lieutenant Dwight Eisenhower; from the Church of the Transfiguration, Manhattan.

✠ George Myers, 79, priest and long-time teacher of philosophy and religion, ethics, sociology, and practical theology at the School of Theology of the University of the South; from All Saints' Chapel, Sewanee, Tennessee.

✠ Bijou Fernandez, 84, who as a child actress appeared on the Broadway stage with James O'Neal in *The Two Orphans* and retired only five years before her death after more than seven decades in the legitimate theater; she played with John Drew and Otis Skinner in *Midsummer Night's Dream*, in *The Girl I Left Behind Me*, in David Belasco's *May Blossom*, in *Arms and the Man*, and in *Man and Superman*; she was sometimes a talent scout for Hollywood studios, and was a life member of the Episcopal Actors' Guild; from the Church of the Transfiguration, Manhattan.

✠ Edith Bond Stearns, 77, founder and managing director for 28 years of the Peterborough (New Hampshire) Players theater, which she started as a playhouse for her children in an old red barn at the end of a country

lane, and which attracted many leading performers to its summer stock productions; from All Saints' Church, Peterborough.

✠ James Lawrence Houghteling, 78, son of the founder of the Brotherhood of St. Andrew, a long-time Chicago newspaper man and editorial writer and holder of various posts in the U. S. Government, including that of Chairman of the Fair Employment Practices Commission during President Truman's second term; from St. John's Church, Lafayette Square, Washington, where he was sometime senior warden.

✠ John Randall Norton, 34 years a teacher at St. John's University, Shanghai (1913-1944, 1946-1949—the interval was spent in a Japanese prison

GRACE

One day a mother was surprised to hear her three-year-old daughter in her bath saying the grace the family used before meals. "Honey," the mother called in, "we don't say grace all the time, just before we eat."

"I know," said the little girl, "but I just swallowed the soap."—Taddled from *The (Philippine) Diocesan Chronicle*.

camp and in the Diocese of Massachusetts; his widow is the daughter of a former Bishop of Shanghai), and from 1951 until his retirement in 1955, Headmaster of St. Mary's School, Sagada, Philippine Islands; from St. Margaret's Church, Middletown Springs, Vermont, his home town.

✦ Norman Coke-Jephcott, 68, Coventry-born former Organist and Choirmaster of the Cathedral Church of St. John the Divine (1932-1953) and long-time member of the National Examination Committee of the American Guild of Organists; from New York's Cathedral Church.

✦ Mrs. Lewis B. Franklin, 76, widow of a former treasurer of the American Church; from St. Luke's Church, Noroton, Connecticut.

✦ Isabel Dodge Sloane, daughter of one of the Dodge Brothers of motor-car fame, owner of the Brookmeade Stables (Virginia and Long Island), breeder and racer of thoroughbreds for 36 years, the first woman to head the list of American horse owners in the amount of money won in a single year (\$251,138 in 1934), whose name was associated with many famous thoroughbreds (Cavalcade, winner of the 1934 Kentucky Derby; Sword Dancer, the Horse of the Year in 1960), but who declared that because of the heavy investment required in

raising, her miniature Schnauzer kennel was more successful financially than her stable; from the Church of Bethesda-by-the-Sea, Palm Beach, South Florida.

✦ Edward Riley, 67, a former vice president of General Motors and for eighteen years, head of its overseas operations; under whose supervision the first Australian-built auto was produced (the Holden in 1948), the manufacture of trucks in Brazil and the making of Frigidaire appliances aboard was begun; from Trinity Church, Solebury, Diocese of Pennsylvania.

✦ Kendall Emerson Sr., 86, a physician and from 1928 to 1947 managing director of the National Tuberculosis Association (the Christmas seal people), which, under his firm belief that tuberculosis is preventable, grew from 1,750 state and local affiliates to 3,000; one of his sons is also a physician, the other is a priest; from the Church of Our Saviour, Brookline, Diocese of Massachusetts.

✦ Frank J. Burd, former publisher of *The Vancouver Province*, who rose from newsboy to "dean of newspapermen in British Columbia" (he retired in 1935 but reported to his office before nine o'clock every morning until his final short illness), and died a day before his 91st birthday, in the 79th year of his newspaper career; from St. James' Parish, Vancouver, B.C., Canada. (See "Will & Deed.")

THEOLOGIAN, COME HOME



MY EXPERIENCE of modern theology indicates that what could very well be wrong with our theological training to-day is the theologians themselves. Many of them from their writings (admittedly massively scholarly) appear to be almost Unitarian*; few evince any obvious or burning zeal for Christ; many have reduced Him to a subject of critical study, and a rather quaint one at that; others refer to Him as a limited Christ with all the ignorant limitations of mankind, not born of a virgin and possibly only divine by adoption. His supreme sacrifice is belittled and salvation has no assurance. The scriptural evidence cannot be relied upon, and every mystery must be explained as having been inherited or adapted from pagan sources and usage.

That is bad enough, but the wretched student finds that the theologians do not agree amongst themselves in their exact shades

of unbelief, and any carefully learned idea or conception is out of date by the time of the next published work on the same subject. Few men would offer themselves for priesthood if fed exclusively modern theology as propounded by the arid breath of the academic specialist. Fortunately, the practical side of the Faith can also build faith, and the theologian when placed in the world either finds anew the basic truths of the Gospel of Jesus Christ, or he ceases to be a Christian.

Greek and Hebrew are included in the curriculum at my college, one for older men, and it is interesting to note that the Faith is revived and strengthened in each man as he becomes aware of the ancient power of the Word of God for himself and not via the theologian. It could be that what is wrong with our theological training to-day could be put right if ordinands learned first the Bible in its own languages, then what the text actually says. Possibly after that there would not be quite the same demand for the theological specialists, philosophers, or the orisers.—A 38 year old theological student; taddled from the *London Church Times*

*Unitarian: the holder of a belief which arose in the sixteenth and seventeenth centuries to deny on scriptural authority the divinity of Christ and the Doctrine of the Holy Trinity; nowadays Unitarians largely reject all authority beyond human reason, deny that God is a Person at all (He is thought of as pure "Force" or "Mind"), and hold that humanity may perfect itself by its own efforts.

AN AFRICAN MOTHER'S PRAYER

NOW the children are asleep, my Lord,
 I am tired and would spend a half hour in stillness with Thee.
 I want to bathe my soul in Thy infinity, like the workingmen who
 plunge into the surf to shed the dust and sweat of their bodies.

Let my burning heart feel Thy ever-renewing power; let my cloud-
 ed spirit be lost in the crystal clarity of Thy wisdom; heal my
 unworthy love in the waters of Thy love which is so true, steady,
 and deep.

O Lord, I couldn't stand to be a mother one more day, if I thought
 I had to account for all my faults; I am all sin.
 My love walks over my wisdom, but I love my children.
 I know that their little seeing eyes see through me, right to my soul,
 that they imitate me.

Help me, O Lord, to be good in the deepest of my intentions, good
 in all my desires.

Make of me what I wish my children to be, with a heart that is
 strong, true, and great.

Help me not to be annoyed by the little things.

Give me the large view of things, a sense of proportion so that I can
 truly judge what is important and what is not.

Lend me strength to be a real mother to my children, knowing how
 to turn right their souls and their imaginations, knowing how to
 help them unfold their dreams and care for their bodies.

Guard them against evil and let them grow up healthy and pure.

This I ask in the name of our Lord Jesus Christ.

—*The (Western Massachusetts) Pastoral Staff*

* * * * *

The Church's position on predestination and election have been
 summed up like this: the Lord votes for you; the Devil votes against
 you; and you cast the deciding vote.—*The Oklahoma Churchman*

O LIVE YE BY

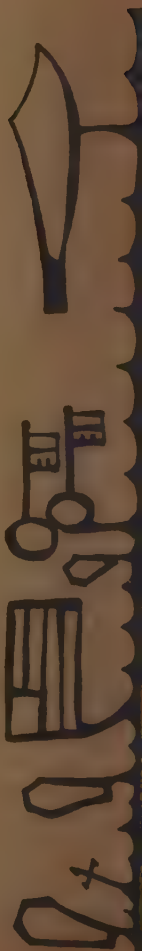
JUNE

24 SUNDAY, ST. JOHN BAPTIST, the last of the Jewish prophets, who was sent by God to prepare the way for the ministry of His Son. The Church traditionally has celebrated only two birthdays in its calendar: those of St. John Baptist, and of our Lord. (According to the Prayer Book Table of Precedence (p. li), the I Sunday after Trinity this year gives place to the Feast of St. John Baptist).

29 FRIDAY, ST. PETER, the leader of the Twelve Apostles, and the first to receive the "Power of the keys" (to bind and loose earthly things with heavenly authority) which was also given to his brother apostles and which has been transmitted by apostolic successors to present-day bishops. Although St. Peter may not have lived at Rome (there is no evidence that he did, and he could not have been there when St. Paul wrote his letter to the Romans), it is safe to believe that he and St. Paul jointly appointed Linus the first Bishop of Rome, and that he suffered martyrdom there by being crucified head down, during the reign of the Emperor Nero.

JULY

- 1 II SUNDAY AFTER TRINITY
- 4 WEDNESDAY, INDEPENDENCE DAY (U.S.A.)
- 8 III SUNDAY AFTER TRINITY
- 15 IV SUNDAY AFTER TRINITY



THE CALENDAR

22 V SUNDAY AFTER TRINITY

25 WEDNESDAY, ST. JAMES, brother of St. John, son of the fisherman Zebedee and of Salome, a sister (or cousin) of our Lord's Mother; the first Apostle to be martyred, and the only one whose death is recorded in the New Testament.

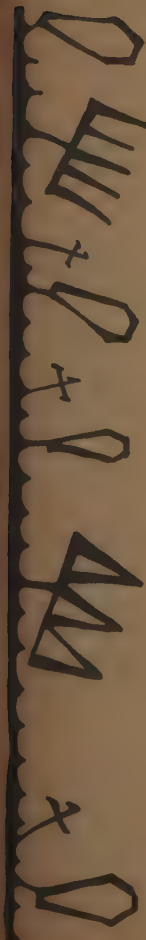
29 VI SUNDAY AFTER TRINITY

AUGUST

5 VII SUNDAY AFTER TRINITY

6 MONDAY, THE TRANSFIGURATION, a great day in the life of our Lord, for it amounted to the actual revelation of his divine Sonship as the three Apostles heard the Voice from heaven say, "This is my beloved Son, hear ye him." For us, it is a revelation of the glory of the risen members of His Body, the Church, and it points to the change that will take place in faithful Christians at His second Coming. As St. Peter, St. James, and St. John beheld Him in glory, so shall we; as He reflected the glory of God, so shall we. At the Transfiguration Moses and Elijah were present not only to confirm the promises to the Church of the Old Testament and to strengthen Him for the new "Exodus" which He was to accomplish at Jerusalem, but to show that thenceforth people were to look not to the Law or the Prophets for salvation, but to the divine Person of Jesus Christ who fulfilled them.

12 VIII SUNDAY AFTER TRINITY



19 IX SUNDAY AFTER TRINITY

24 FRIDAY, ST. BARTHOLOMEW, who was also called Nathaniel: Bartholomew (or "Bar-Tol-mai") means "Son of Tolmai", as O'Neil and McNeil are Irish and Scottish for "son of Neil". Tradition says that he was of noble birth, and that he evangelized Northern India.

26 X SUNDAY AFTER TRINITY

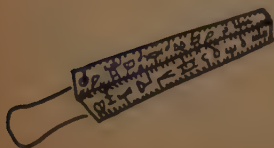
SEPTEMBER

2 XI SUNDAY AFTER TRINITY

9 XII SUNDAY AFTER TRINITY

16 XIII SUNDAY AFTER TRINITY

19, 21, 22 WEDNESDAY, FRIDAY, SATURDAY; THE AUTUMNAL EMBER DAYS. Bishops traditionally have conferred Holy Orders four times a year (*quatuor tempora*—"four times" or "seasons": the phrase was in time shortened to "quatember", and then further to our present "ember days"). The four Embertides are periods of (1) fasting and (2) prayer: for the Church's bishops, priests, and deacons; for those preparing for Holy Orders; and for a due supply of men to replenish the Church's ministry (Prayer Book, pages li, 38, 39, 47, and 269).



Many centuries ago, calendars for the which were notched for the days of the extended into characters or designs called runes (secret or mystery). The measure and almanac meaning "calendar", hence made of wood, but sometimes of bone, were passed on from one generation

Letter, the use

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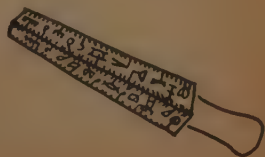
ALSO 21 FRIDAY, ST. MATTHEW (whose Jewish name was Levi), a publican (a hated collaborator with the Roman enemy who collected the heavy taxes which the government imposed and made his own profit by overcharging), the last of the Twelve Apostles to be selected by our Lord. His selection shows clearly that our Lord came to all men, and not merely to the respectable or the righteous.

23 XIV SUNDAY AFTER TRINITY

29 SATURDAY, ST. MICHAEL AND ALL ANGELS. In the middle ages the doctrine of angels was badly abused (we know very little about them: John Donne called them "the riddles of heaven"), but their existence is proved by Scripture and taught by our Lord and His Church. Angels are not the creatures of man's imagination, but of the will of God, who "ordained and constituted the services of angels and men in a wonderful order." "Saint" used with the name of an angel simply means "holy"; "Michael" means "who is like God?" and is a fitting name for the great being of light whom the Old Testament shows as the guardian of the Church, and whom the New Testament shows as the commander of the heavenly forces who put down the rebellion of Lucifer and his followers against the supremacy of God.

30 XV SUNDAY AFTER TRINITY

ere made of long square sticks, the edges of
more important holy days had their notches
part of the stick. The characters were called
called clog almanacs (clog meaning "block"
lar" or "clog almanac"). They were mostly
manacs were designed to last a life-time and
knowing the proper Dominical or Sunday
e days of any year.





HALF PEAL



WHAT is believed to be the first half peal ever achieved by a bell-ringing team composed only of Americans rang out recently on the eight bells at St. John's Chapel of the Diocese of Massachusetts's Groton School (best-known graduate: the XXXIII President of the United States).

Put simply, eight Groton seniors (twelfth graders), standing by eight bell ropes in the chapel tower, rang 2,520 sequences of eight notes each, with only the first and last sequences the same; it took them an hour and forty minutes. The heaviest bell weighs 2,400 pounds and the lightest 700 pounds; the bells are hung mouth up, and to ring them in exact order takes a delicate touch as well as strength and endurance. Bell-ringing buffs say that to ring a half peal gives something of the satisfaction of running a mile in four

minutes and at the same time playing a Bach fugue without a slip. In England where the art of change-ringing is much practiced and honored, the feat would not have been unusual; in America, however, holes-in-one and triple-plays are more common. In fact, the Groton bellmaster (and French instructor) states that no half peal had ever before rung on these shores, although a band of Englishmen in 1850 rang a full peal—5,040 changes—on the bells of Christ Church, Philadelphia.

The principle of change-ringing is that each bell, after striking first in a sequence, works gradually into last place and then back to first, never shifting more than one place from one change to the next. A simple example on a ring (set) of four bells would be: 1234, 2143, 2413, 4231, 4321, 3412, 3142, 1324, and 1234; follow bell '1' through the sequence to see the logic of it. [On a ring of more than seven bells, many more than 5,040 changes are possible, but a peal has been set at that number out of consideration for both the ringers and the neighbors. Melody-playing carillons and electrically-rung bells once threatened to replace change-ringing altogether, but nothing else releases the sheer joy and music of bells as does hand-ringing, and the art is deservedly increasing in popularity.] —Tad dled from *The New York Times*

GRATITUDE

AN OLD farmer, after taking care of some business at a neighboring estate, was asked to stay to lunch. Noting that his well-to-do companions began immediately to eat, the old man bowed his head and quietly said grace for himself. When he looked up, his host was smiling indulgently. "Do many of the people around here follow such an old-fashioned custom?" he asked.

"Most do," replied the old farmer.

"This must be a more backward area than I thought when I bought this place," remarked the gentleman in a bantering tone. "Isn't there anyone nearby sufficiently enlightened not to parade their prayers at the table?"

The old man thought a moment and said, "Well, I reckon there are some over at my place who never pray over their food."

"College graduates, no doubt?"

"No, sir," said the farmer, "my pigs."—Taddled from *The Northeast* (Diocese of Maine)



"What on earth are you doing for heaven's sake?" — A Parish Paper

BY WILL AND DEED

● The General Electric Company, sponsor of the Sunday afternoon *College Bowl* television game, has given \$5,000 in scholarships to The University of the South, Sewanee, Tennessee, as a result of the three winning (\$1,500 each) and one losing (\$500) appearances on the program of four young scholars from the school (not one considering the priesthood!)—part of the scholarship aid will help to support a student exiled from Cuba.

● Mr. and Mrs. Bernhard C. Nelson, formerly of the Diocese of Chicago, now living in the Philippine Islands, have given \$5,000 to the library of St. Andrew's Theological Seminary, Quezon City, Manila; the money will be used to buy books.

● Charles Lewis Fetterly, carpet manufacturer, late of Christ Church Parish, New Brunswick, Diocese of New Jersey, left to that parish \$10,000 to be invested and the income used without restriction; Mr. Fetterly had already given the church its present organ console.

● Alice Swaby Knapp, late of Trinity Parish, Seneca Falls, Central New York, left her diocese \$50,000 "for investment and reinvestment."

● Mrs. Clarence I. Spalding, late of the Church of the Good Shepherd, Nashua, Diocese of

New Hampshire, bequeathed to the parish invested funds totaling \$10,000; she placed no restrictions on the use of the income, but commended the support of young men of the parish preparing for the priesthood.

● James G. Metcalfe, late of Old St. Paul's Parish, Kent County, Diocese of Easton (on Maryland's Eastern Shore), left \$10,000 to that parish, where he was sometimes a vestryman and head usher.

● W. Seaton Belt, farmer and banker late of St. Barnabas' Parish, Leeland, Diocese of Washington (State of Maryland), left most of his \$3,000,000 estate to his Diocese, but bequeathed the sum of \$1,000 to his home parish (where he was sometimes vestryman and treasurer) to apply towards the salary of its Rector, provided that the income from a 30-acre farm be applied toward the stipend of the Rector of Holy Trinity Parish, Collington, and stipulated that the main dwelling on his Prince Georges County (Maryland) farm be used as a home for retired priests "or for a similar charitable purpose."

● Among the bequests of Frank J. Burd, late publisher of *The Vancouver Province* (see "Burials") were \$10,000 to St. Paul's Parish, Palmerston, Ontario; \$250,000 to the Diocese of New Westminster for support of the clergy; \$150,000 to the Diocese of New Westminster to

provide loans for improvement of church buildings; \$125,000 to the Vancouver Foundation to provide grants to persons studying for Holy Orders; \$125,000 to St. James' Parish, Vancouver, for support of the aged, sick, and poor; \$125,000 to the Anglican Theological College of British Columbia; \$25,000 to the Diocese of the Cariboo; \$75,000 to the Diocese of the Yukon, and \$50,000 to the Diocese of Caledonia. Total left to the Church: nearly two-thirds of a \$1,500,000 estate.

● Mr. and Mrs. Eli Lilly, of the See City of the Diocese of Indianapolis, have sold 5,000 shares of stock in the pharmaceutical company founded in 1907 by Mr. Lilly and have given the proceeds (\$419,781.96) to the Presiding Bishop of the American Church for use in the construction of the Church's new \$4,000,000 administrative building now going up near the United Nations' area on Manhattan Island, the most expensive building site in the world. The Lillys' gift is the largest single one so far.

● Sir David James, a Welsh Presbyterian now living in Sussex, England, has given to the Church in Wales (Anglican), £204,000 (\$575,280) to raise the minimum annual stipend of Welsh priests from £650 to £800 (from \$1,833 to \$2,256); it is the largest single benefaction ever received

by the Church in Wales. In support of the Archbishop of Wales' efforts to continue the higher stipends, the sum of £ 10,000 (\$28,000) has already been given anonymously.

● E. O. Rushing, M.D., has given his Gaston Hospital to the Diocese of Dallas, will stay on as director; the first program under the new set-up was a sixteen session clinical training school in counseling and hospital chaplaincy for the newly-ordained missionary priests of the diocese.

● The Kistler family of Trinity Parish, Tulsa, has given a library building to the Diocese of Oklahoma's Holland Hall, a co-educational day school for kindergarten through twelfth grade; ground-breaking was last spring.

● Mrs. Hiland Garfield Batcheller has given her large estate and its half-century old, fourteen-room Georgian mansion overlooking the Hudson River to the Bishops of Albany for an episcopal residence. The house has space for a chapel, and ballroom and dining areas for 100 persons. Mrs. Batcheller is the widow of the late board chairman of the Allegheny-Ludlum Steel Corporation who died last summer at 75; he was a pioneer in the development of stainless steel and other special-use alloy metals, and received the Medal of Merit (the nation's highest civilian award) from President Roosevelt for his work as Direc-

tor of the Steel Division of the War Production Board of the U.S. and as chairman of the combined steel committees of the United Kingdom, Canada, and the U.S. during World War II; he served under President Truman during the formation of the North Atlantic Treaty Organization, and recently helped formulate a financial reorganization of the Diocese of Albany. Mrs. Batcheller has purchased for her own home the smaller house that the Diocese had been considering for an episcopal residence; the former owner of her new house, Frank Lounsberry (a business associate of her late husband), has given \$10,000 worth of furnishings to the Diocese for its new episcopal residence.

● Muriel Campbell, spinster, late of Ayrshire, Diocese of Glasgow, Scotland, left the residue of her estate, after taxes and personal bequests were paid, to the Society for the Propagation of the Gospel, the second-oldest (founded 1701) missionary society in the Anglican Communion. S.P.G. will receive more than \$420,000.

● James Morris, late of St. Andrew's Parish, Emporia, Diocese of Kansas, bequeathed \$10,000 to the St. Francis Boys' Homes, Salina, Western Kansas. (The Homes receive boys with police records, help them to find themselves through counsel, work, and worship while attending

public school and parish churches. The two homes accommodate 46 boys: last year inquiry was made for 313 boys but room could be found for only 22. Foster homes are a possible partial solution but are hard to find: the little black sheep of St. Francis need massive amounts of lively religion, discipline, and love, to make up for previous neglect.)

● Olive Nellie Davies, a spinster, a laundress, and a communicant of the Church for more than seventy years, left to Gethsemane Parish, Marion, Northern Indiana, \$36,000, the bulk of her estate. The parish has sent \$3,600 of the sum on to home and foreign missions.

● Mr. and Mrs. Orville Farver (together with an anonymous third party) have offered to contribute \$180,000 toward the construction of a new \$210,000 church building for St. Peter's Parish, Tecumseh, Diocese of Michigan, if the congregation can raise the rest. St. Peter's present structure, built in 1833, is unsound.

● Mr. and Mrs. Benjamin S. Case, of St. Petersburg, Florida, recently celebrated their fiftieth wedding anniversary by making their communions in Christ Church, Deposit, Diocese of Albany (N.Y.) where they were married, and later gave the parish (which now has no priest of its own) 50 shares of IBM stock, worth about \$29,000.

● The American Church Union has been given a large house and nearly an acre of landscaped grounds in Pelham Manor, New York, to use for its national headquarters. It will be called Haebler House (at the request of the anonymous donors), and will provide living quarters for the ACU Executive Director and space for a chapel, library, and meeting rooms.

● Gerald Ross Larkin, 77, late of St. Thomas' Parish, Toronto, son of the founder of the Salada Tea Company (he was president of the firm from 1922 to 1957), provided that after personal bequests were paid, the residue of his \$7,906,785 estate should be divided into 24 equal parts and that twelve parts should go to Trinity College, Toronto (the Church's college affiliated with the University of Toronto; Mr. Larkin was a member of Trinity's Executive Committee for 37 years—longer than any other person except the Chancellor—and during his lifetime contributed far more than \$2,000,000 for projects and purposes ranging from building the chapel to defraying the annual deficit); two parts each should go to Trinity College School (Port Hope), the General Synod of the Canadian Church, the Diocese of Toronto, St. Thomas' Church, and to the Toronto Hospital for Sick Children; one part each should go to the Bracebridge (Ontario) Society of St.

John the Evangelist (The Canadian Cowley Fathers — publishers of *His Dominion*), and the Sisters of St. John the Divine, Willowdale, Ontario—the only native Anglican order for women in all of Canada. The Church's share of Mr. Larkin's estate will be between six and seven million dollars.

● Edna Besham Mesereau, widow, late of the Cathedral Parish of Grace and Holy Trinity, Kansas City, West Missouri, left \$139,272 to that diocese's St. Luke's Hospital (now enlarging).

● The VII Bishop of Bloemfontein (Province of South Africa—enthroned 1935, resigned 1951) left to various ecclesiastical organizations and to his former diocese, his entire estate of about \$22,000.

● Mrs. Alfred S. V. Carpenter, late of St. Mark's Parish, Medford, Diocese of Oregon, left \$200,000 to buy land for the building of St. John's School for primary pupils, St. Croix, Virgin Islands, and \$75,000 for the future construction of a high school.

● John Easton Hobart, sometime drama editor of the *San Francisco Chronicle*, son of the architect of Grace Cathedral

Church, San Francisco, left \$37,000 to that church for repair and renovation of its outer walls and towers; he had long provided an annual scholarship for its boys' choir school.

● The Church of the Advent of Christ the King, San Francisco, has received \$15,000 according to the will of the Rev'd Charles N. Lathrop (died 1931) who was its priest more than fifty years before and is remembered by old-timers for his heroic ministry during the 1906 earthquake and fire.

● Mr. and Mrs. Arthur Ballantine of St. Mark's Parish, Durango, Diocese of Colorado, have given to their parish's building fund, \$25,000 — of which sum more than half has been used to purchase a new rectory.

● Mr. and Mrs. Donaldson Brown have given \$10,000 to the Endowment Fund of the Diocese of Easton (the Eastern Shore of Maryland).

● Ethel Hilliard Carter, late of the Church of the Messiah, Brookline, Diocese of Massachusetts, left \$14,000 to St. John's Church, Dunkirk, Western New York (whose building was constructed of bricks from her parents' brickyard), and a similar sum to her home parish.

* * *

TAD'S cover this season features a symbol of the Holy Trinity fashioned by Benn Bunyar: a metal casting of the original hangs on the north wall of the temporary chapel at Hillspeak.



THE BARGAIN

LAST Sunday we made a decision: the decision to request that our bishop appoint *** as Vicar of ***.

I wonder if we have any real comprehension of the commitment we've made, or any deep-seated resolve to keep it. We have agreed to be one party to a marriage. Within the Church, at least, that is a serious business. The Church simply does not recognize casual affairs, temporary marriages, or impromptu arrangements of other sorts. The genuine article is offered to those who will accept its responsibilities along with its privileges, and continence is offered to those who won't. Last Sunday we said that we wanted the genuine article. Perhaps we ought to be sure we understand the terms of the contract.

We have taken a man to be our priest, our counselor, and our leader, and we have asked him to come and live with us as part of our Christian family for as long as he desires to stay. He has agreed to come, to minister faithfully to us, and to be a part of our Christian family for as long as he understands it to be God's will.

That's all there is. There are no "if" clauses. There are no provisions concerning his wife's role in the Women of *** or his children's behavior in church. There is no requirement that he make announcements from the pulpit, or join the PTA, and there are no exceptions when his sermons turn out to be disturbing or his confirmation classes disappointing. The only addition is a little phrase stamped in large black letters above the signatures and reading, "for better or for worse."

Everything else is irrelevant now. There was a time when it wasn't, but that time came to a close last Sunday morning. We are no longer in the courting stage, where we can call it off because he turns out to have ideas with which we disagree. There is no honorable returning to our relatives when the going gets tough. We have already said to each other, "I will live with you as husband and wife whatever the future brings. I hope our life together will bring us both great joy, but I will, by the Grace of God, be faithful to the bargain even when it brings us only sorrow and pain."

The rest of the story lies in the making of the marriage. The Executive Committee was rather rudely awakened to that fact by the Archdeacon when he talked with us before Christmas. Late in our discussions, he suddenly broke in and said, "You've been talking a great deal about what you expect the man to do for you. Maybe you ought to think for a little while what you can do for him."

Indeed we ought, because as surely as last Sunday closed forever any legitimate question of acceptance or rejection, it laid bare the question of what we're going to contribute to make the marriage a blessing for the man who is coming to be our priest. Guidance in our duty is no further away than the Epistles for the First and Second Sundays after the Epiphany. The XII Chapter of St. Paul's letter to the Church at Rome contains the whole Christian concept of our composite ministry to each other as members of the same Body, each with his own function. St. Paul elaborated still further on the idea in his first letter to the Church at Corinth: Chapter XII is filled with an eloquent and detailed explanation of the analogy between the parts of a body and the members of the Church. It is followed in Chapter XIII by what is probably the most compelling description of our responsibilities to each other in the whole of the New Testament: "[Love] beareth all things, be-

lieveth all things, hopeth all things, endureth all things."

It is that simple. All we must do is love the man, not just when it is easy, but when it is very hard and when he is most unloveable. He is, of course, a *man*, and he won't be perfect; in fact, you may see inadequacies sticking out all over him (they are always easier to see on a priest!), but if you think he doesn't see them too, you're probably mistaken. Read sometime the charge he has been given by the bishop who ordained him (Book of Common Prayer, pp. 539-541), and see if you could forget your inadequacies while living under it. Nor can he help but see our faults and be hurt somewhere deep inside when we are faithless.

So it is we come to our second marriage, clad in the rather grimy white outfit that we had left over from the first. May it please God to give us the grace to repent the proud and unloving hearts which made it so, that we may be more honorable in our new relationship than we were in the old.—Address by a lay reader; taddled from *The (Southern Ohio) Messenger*.



Kindness can't be given away—it always comes back.—*The Neligh Leader*.

HOLY BREAK FAST

THE ANGLICAN reformers assumed the duty of fasting before communion, nor does it seem to have been a matter of controversy between them and the Puritans who, if anything, valued the practice even more than they. During the eighteenth century, the custom fell into neglect, but it is argued with reason that a good rule does not cease to be binding because it has been neglected.

The practice of fasting before communion—for which we have clear evidence from the third century on—was not originally thought up and legislated by external authority, but was adopted naturally by the whole body of Christians out of respect for the Blessed Sacrament.

If I am asked whether it is not more important to prepare the mind than the body, I reply that as body and mind—the whole person—worship in the Eucharist, so the whole person must be prepared. At best, the purest frame of mind we can manage is completely inadequate, but I can at least make the small act of refraining from other food before I receive the Sacrament, and so remind myself of who it is who invites me to His table. Fasting, no more than any other act of preparation, will not make me a worthy communicant, but it can help me to ap-

proach in penitence and faith.—The Bishop of Bangor (The Church in Wales)



THERE IT STANDS

THERE it stands, built for no earthly purpose, different in shape from earthly habitations, speaking only of Heaven: and there we meet our God. If there is a place on earth which shadows out the courts on high, surely it is where His People are met together, in all their weakness and ignorance and sin, in their poor and low estate, yet with humble and faithful hearts in His House of Prayer. There His Name only is heard. His laws declared: His are the promises, the warnings, the words—all things recall Him, all is done in His Name, to Him all confessions, all prayers, all praises are addressed. We are joining together, one with another, rich and poor, young and old, small and great, into an image and likeness of that great family of God hereafter, which shall know no will, no work, but His—which will be forever in His presence, to whom He is the shelter from all evil and sorrow, the light that never sets, the ever-satisfying, yet ever-increasing hope.—A Dean of St. Paul's Cathedral Church, London.

AUX ARCS

"If I have to go to Hell, I sure hope I go to the one for Episcopals, and don't by mistake, get pushed in that horn punching, and tail wagging, red hot blazing one the Baptists are going to have. I have one horn hole in my leg already. But I didn't get it in Hell. I got it in Arkansas. I was wearing my red sweater, and I didn't get both of my legs over the fence in time. Just one of them. That's why I have a horn hole in the other one. When I got back I made the kids pay me 5 cents to see my Arkansas horn hole, and I got my mission box full. But I let the Bishop see it free. He was sitting in our parlor waiting for my mother to come downstairs when I told him about my mission box, and I rattled it for him, and he said he never had seen a, I mean an, Arkansas horn hole in all his days and he thought it was well worth 25 cents. So I pulled down my stocking, he looked good, and gave me a quarter."—Taddled from *O Ye Jigs & Juleps!* a summer selection of the EBC, written by a girl of ten in 1904.



The goal of a mission church should not be self support, but the support of others.

QUARTER WATCH



THREE nuns of the Order of St. Helena have gone to Liberia, West Africa, to lend a hand at the Bolahun mission of the Order of the Holy Cross, whose rule the sisters keep and whose habit they wear; it will be the Order's first overseas venture. Nuns are necessary to the work, for only women may work with the African women, and without the sisters, there would be no Christian wives for the Christian boys educated by the Fathers. Since 1931, English Sisters of the Holy Name have helped, but their decreasing numbers made it difficult for them to support the work alone. Bolahun was founded in interior Liberia, between the coastal plain and the rain forest, by the Holy Cross Fathers in 1922, and has become a large town with many mission buildings, including the church, monastery, convent, hospital, highschool, and two grade schools. ¶ To stir up the spirit of study among his priests, the Bishop of Dallas has announced an essay contest; the four prize essays, on the relation of the Faith to modern theories in the natural and behavioral sciences, will earn their authors a total of \$900. ¶ A new infirmary wing, called Kearsley House, recently was dedicated at Christ

Church Hospital, Philadelphia, Diocese of Pennsylvania; the institution—actually a home—was established in 1772 according to the will of John Kearsley, M.D., who specified that it should care for "ten or more poor or distressed women of the Church of England" (there are now 65 residents) and that it should be called "Christ Church Hospital, and not otherwise" ("hospital" then applied to sheltering institutions of various kinds). ¶ Excavations at Hierapolis in western Turkey, 150 miles from Smyrna, have uncovered an early fifth century octagonal church, which may be the tomb of St. Philip the Apostle, who, according to writings by Polycrates, second-century Bishop of Ephesus, was martyred there during persecutions ordered by the Emperor Domitian. (Bishop Polycrates is also the authority for the tradition that St. John the Apostle ended his long life at Ephesus, where recent digging has revealed a sixth-century basilica with several chapels and a baptistry built by the Emperor Justinian which may mark the burial place of the "Beloved Apostle.") ¶ The present Archbishop of Canterbury, whose predecessors have conferred honorary Lambeth degrees of Doctor of Divinity since the time of Henry VIII, has discontinued the recently-developed practice of handing out the sheepskins along with the papers of conse-

cration to any and every new diocesan bishop in the Province, and hereafter will reserve them for recognition of scholarship. ¶ Note seen on a priest's desk: "Are we any *nearer* heaven's gate?" ¶ Churchman Livingston Tallmadge Merchant has retired after twenty years in the U. S. State Department; he was President Kennedy's Ambassador to Canada, had been Assistant, Deputy Under, and Under Secretary of State. ¶ The Diocese of Cape Town is inviting members of all provinces of the world-wide Anglican Communion to participate in its Church Congress scheduled for the first full week in November. With services, dramas, musicals, exhibitions, and plenty of opportunity for conversation, the event is intended to build a sense of mutual purpose and support among the often isolated Churchmen scattered over the diocese which stretches 400 miles north and 150 miles east of the See City (foreign visitors will provide links with the life of the whole Church); it will also demonstrate the diocese's normal pastoral and evangelistic work to South African non-Churchmen who know little of the Church aside from its protests against Government racial policies. ¶ The Sisters of St. Mary (Dekoven Foundation, Racine, Diocese of Milwaukee) having earned their station wagon, "The Stamp Wagon," by

collecting trading stamps, hope to provide a garage for it the same way, after stamps have built them two new bedrooms this summer on the fourth floor of the convent. ¶ "My dear Bishop: In making my income tax report I found that I had not used all my tithe, and so I am sending you the enclosed check to be used at the Diocesan conference center in whatever way seems advisable."—Letter to the Bishop of Western Kansas. ¶ Three graduates of Virginia Theological Seminary have gone to Mukono, Uganda, East Africa, to join the staff of the Bishop Tucker (I Bishop of East Equatorial Africa, 1890) Theological Seminary; last year the African seminary had to turn away all but forty of 200 applicants for lack of teachers. ¶ All Australian motorists who enter North Queensland from the south are greeted by a large sign: "The Church of England welcomes you to the Diocese of

North Queensland. Pause and worship in our southernmost church, St. Luke's, Sarina." ¶ Because of the parables of our Lord, the vine has a particular significance to the Church; the Church of the Holy Cross, Bobbington, Staffordshire, in the Irish Diocese of Armagh, has a live one planted around its front door: it bore a good crop of grapes last summer. ¶ Dorothy Kirsten, Churchwoman and opera singer missed a Met performance and a concert tour last spring because of a mild case of hepatitis. ¶ The Bishop of Western North Carolina recently dedicated a new building for the seventeen residents of the Deerfield Retirement Home near Asheville which since 1955 had been housed in the former residence of Mr. and Mrs. Charles E. Timson, who gave their house and 30-acre hilltop to the Diocese in 1954. The new building is the first of four planned wings which eventually will accommodate 60 persons.

CORRECTION CORNER

The "Processional" on page 16 of last Spring's TAD came from a superb manual of Communion devotions, *Our Bounden Duty*, by the Rev'd Miles Lowell Yates, late Chaplain of the General Theological Seminary. (Oxford University Press, 417 Fifth Avenue, N.Y. 16; \$2.00)



YE CHILDREN
OF MEN
BLESS YE
THE LORD
PRAISE HIM
AND
MAGNIFY HIM
FOREVER

BOOK OF COMMON PRAYER

The 1962 Summer Bookmark, somewhat reduced. Green and salmon on white. Rate: 35c for a packet of 25, or \$1.00 for three packets. A convenient order form is on next-to-the-last page.

¶ Churchman and long-time EBC-member Lee Hastings Bristol Jr., former public relations director of the products division of Bristol-Myers (toothpaste, mouthwash, and other medicine cabinet staples) has left the family firm to accept the presidency of a Presbyterian choir college in New Jersey (it offers four-year courses leading to bachelor degrees in music, and graduate courses); he has been a columnist for *The Living Church* magazine, wrote *Seed for a Song* (a biography of the late Bishop of West Missouri), has an organ degree from Trinity College, London, and has collected, so far, a total of five honorary degrees. ¶ A request to the Gift Shop at Holy Trinity School (run by the Sisters of St. Margaret), Box 857, Port-au-Prince, Haiti, will fetch a list of gift articles (including native hand-craft) and their prices. [Note: sea mail to Haiti is eleven cents an ounce; air mail is thirteen cents a half-ounce.] ¶ St. Mark's School of Texas (in the Diocese of Dallas, for boys grades one through twelve) has dedicated a science and mathematics quadrangle (cost: \$1,500,000) which features a planetarium and closed circuit television; it is one of the fanciest pre-college school science facilities in the nation. ¶ The Rector of St. Aldate's Parish, Oxford, England, barred stilettos from his church after

noting that one woman did \$14 damage to the floor as she tapped her heels during a twenty minute sermon! A place in the porch has been provided for women to leave their shoes during services. In Capetown, South Africa, the Dean of St. George's Cathedral Church had another problem: girls who would not kneel to pray for fear of damaging their nylon stockings; his offer to replace any hose ruined by "the proper devotional position" has found no takers. ¶ The Bishop of New York has been elected Chairman of the Board of Trustees of Manhattan's General Theological Seminary to succeed the V Bishop of Newark (retired) who served five terms.

The former Dean of the Cathedral Church of St. Mary, Memphis, has been consecrated Bishop Coadjutor of Tennessee; the new bishop was chosen on the third day and the twentieth ballot of the special convention. (Tennessee canons require the Diocesan Convention especially called to choose a bishop to meet without nominees and to hear no speeches, but to begin immediately to cast ballots and to do so until a priest has two-thirds of both clergy and lay votes.) ¶ In St. George's Church, Rumson, Diocese of New Jersey, the great-granddaughter of the founder of the Hardman-Peck Piano Company took to husband the great-grandson of the founder of the

Royal Baking Powder Company. ¶ The Bishop of Maryland has received the vows of Sister Mary Julian in the Society of All Saints (Sisters of the Poor), Catonsville, since 1891, an autonomous affiliated house of the English Order founded in 1851. ¶ The Diocese of New Jersey is raising \$300,000 to put up a chapel and student center on the campus of Rutgers, the state university. ¶ Two bishops of the Church took sick during Epiphanytide; the Bishop of Northern Indiana had major abdominal surgery, and the Bishop of Central Brazil was sent to bed by hepatitis (liver infection). ¶ Musical comedy star Mary Martin has been given a glass bowl by the USO and a gold key to New York City Hall for her performances before the United States' Armed Forces. ¶ The Vatican City post office issued a pictorial envelope to commemorate last November's "visit of the Presiding Bishop of the Episcopal Church of the United States of America to His Holiness Pope John XXIII"; thus neatly dispensing with a word which interested parties have for years been unable to get out of either the American Church's legal title or the *New York Times*. (A letter to the *Living Church* noted also that "of" is a stronger preposition than "in".) ¶ The Dean of Berkeley Divinity School, New Haven, Connecticut, is a grand-

son of the II Bishop of Alabama, the only bishop consecrated (1862) within the Confederate States during their secession; the Bishop served until his death in 1900, outlived his 32-years-younger coadjutor by 41 days. ¶ The Bishop of Southern Ohio has appointed a committee on music to raise the standards in the parishes of the Diocese; workshops are being held to bolster congregational singing. ¶ A new list of Holy Cross publications (books, tracts, pamphlets) is available upon request from the Holy Cross Press, West Park, New York. (The list would fit handily into a self-addressed stamped envelope.) ¶ The Bishop of Michigan is leaving his diocese for several months to tour Europe, to assist in the Anglican Churches there, to study and to write. The Diocese has two suffragan bishops. ¶ Canterbury's Christ Church Cathedral will open its 1962 festival season with the 15-23 June performances in the ancient chapter house of a poetic drama by Patric Dickinson, *A Durable Fire*, concerning the thirteenth century conflict between Stephen Langton (XLIV Archbishop of Canterbury), King John, and Pope Innocent III—a conflict

which resulted in the Magna Carta; the observance will end with a *Son et Luminière* pageant 3 August - 22 September, consisting of music, song, history, drama, and lighting effects. ¶ St. Alban's Parish, Washington, D. C., has brought over a priest of the Holy Catholic Church in Japan to be on its staff for nine months. ¶ The Presiding Bishop recently dedicated the new Seminary of the Caribbean, at Carolina, Puerto Rico (built so far: a dormitory, three houses for faculty, a service building, and a classroom building with temporary offices, library, and chapel), which is planned to accommodate eventually 100 students from the Caribbean area and the Virgin Islands; some of the fifteen present students speak English, some French, and some Spanish: faculty members must speak all three and a tri-lingual library is necessary. ¶ Many of the Protestant or sectarian bodies can tell you exactly how to be saved, but hardly have an idea of what should be done after that: all the books we have seen about Holy Matrimony suffer a similar weakness. Much is written about marriage or the contemplation of marriage, but little is available on what to do



Among the bequests to his parish, the will of a late priest provided money to purchase foam-rubber cushions for the kneelers, but only for the front half of the church.—A parish paper

when the honeymoon ends. Does anybody know of a good book on, say, *The Last Fifty Years*, or, *How to Stay Married and Happy*? ¶ From a TAD "subscriber": "It seems a very long time ago that I sent a check for *The Anglican Digest*. Don't you send a bill as a reminder?" No, we never bother people with expensive statements or expiration notices—but TAD does depend on those voluntary subscribers who contribute one dollar annually on their birthdays.

The National Institute of Arts and Letters has given its 1962 award for Distinguished Service to the Arts to a Pittsburg Churchman, Paul Mellon, son of a former Secretary of the Treasury. ¶ Whoever left a copy of *The Anglican Digest* on a bus around West Chicago Avenue in Chicago, will be interested to know that it was picked up (minus the last page) by a Presbyterian and resulted in an order for bookmarks. ¶ The priest at St. Joseph's Church, Grand Prairie (a mission of the Diocese of Dallas), recently rented a defunct downtown theater building as a month-long evangelistic project: an art exhibit was held in the lobby, the ticket booth and adjoining office became a reading room, and another room was made into a chapel; the marquee and display cases were filled with pictures of the Church at work. The coffee pot

was kept hot for the adults and a soft-drink machine was installed for the youngsters. ¶ St. Paul's School (for boys), Garden City, Diocese of Long Island, is building a \$190,000 field house. ¶ During his 21-year episcopate, the recently retired Bishop of Ossory, Ferns, and Leighland (Province of Dublin) confirmed 3,330 persons, made 37 deacons, and ordained 43 priests; in recent years, he saw 69 churches restored and the three cathedral churches of the united dioceses renovated. The former Dean of the Cathedral Church of St. Fin Barre, Diocese of Cork, has been consecrated his successor. ¶ Following some Canadian examples, the Diocese of South Florida is founding St. Thomas' College on land next to the University of South Florida in Tampa; students will take most of their work at the state university, will take some specialized courses at St. Thomas', such as Greek which the University does not offer. ¶ The Minister of Social Welfare of Africa's newly-independent nation, Sierra Leone, has been a lay reader for 22 years. ¶ The 75-year-old Primus of Scotland has resigned from that post (held since 1952), and in August will give up his duties as Bishop of Argyll and the Isles (consecrated 1942). The Primus is a member of the Community of the Resurrection (he was twelve years a priest with

the Universities' Mission to Central Africa before his profession), was Principal of the C. R. College at Mirfield (England) from 1933 to 1940, and was sometime Prior of the Mother House—the first monk since the Reformation to be a bishop in the Scottish Church. ¶ The Society of St. Paul, the young monastic order at Gresham, Diocese of Oregon, is opening its first branch house, St. Peter's Priory, in Windhoek, Southwest Africa, to lend medical and liturgical help to the American-born Bishop of Damaraland.

The nine chime bells in the tower of St. James' Church, Milwaukee, silenced for ten years for want of needed repairs, are being heard again—thanks to the gift of Miss Susan Moffett, a long-time parishioner. The bells in the church (the first one of stone in the city, built in 1868) first rang on Easter Sunday, A.D. 1872, and survived a fire which destroyed all but the tower the following New Year's Eve. ¶ The IV Bishop of Washington (D.C.) has retired; his successor and former coadjutor, will be enthroned on All Saints' Day in the presence of the Archbishop of Canterbury. ¶ The bill to authorize the sale of the site and churchyard of St. Michael Royal, the church associated with Dick Whittington, was withdrawn from the British House of Commons; another

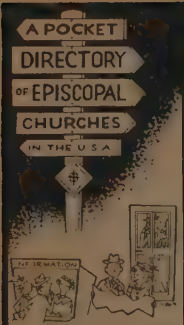
effort will be made to secure its restoration (the building was heavily damaged by flying bombs in World War II). The "Dick Whittington" of legend was a poor orphan boy who owned only a cat, which he sent along on a voyage of one of his employer's ships; discouraged by ill-treatment, he ran away, but turned back when the bells of St. Mary-le-Bow seemed to call him, "Lord Mayor of London;" upon his return he found that his cat had saved his master's venture by its mousing and ratting prowess; as a reward, Dick was given part of the profits and the hand of the merchant's daughter, and later became, indeed, Lord Mayor of London. The Richard Whittington of history was the son of a knight and was not poor; his wife, however, was wealthy in her own right. Whittington held several civic offices, and became Lord Mayor of London in 1397. He built Greyfriars Library in his lifetime, and in his will provided for the reconstruction of the shamefully inadequate Newgate Prison and the repair of St. Bartholomew's Hospital. He also founded a college at St. Michael's which was dissolved at the Reformation. He died in March, 1423. The legend of the poor boy and his cat is found in folklore at least as far back as the thirteenth century; it is not known how the story became attached to

Whittington's name. ¶ A TAD subscriber in Berwyn, Diocese of Pennsylvania, lives at the corner of Baptist Road and Contention Lane. ¶ With the making of two deacons, the Bishop of Albany brought to eight the number of ordinations produced by Bethesda Church, Saratoga Springs, during the six-year tenure of the present priest. (One of the new deacons was the 73-year-old former managing editor of *The Saratogian*—the first perpetual deacon in the history of the Diocese; the other, 65, a former banking and securities man in New York City, has since been made a priest.) ¶ The former Rector of St. Timothy's Parish, Toronto, recently was consecrated VII Bishop of the Yukon, in the Canadian Pro-

vince of British Columbia. ¶ A parish church dedicated to St. Michael and All Angels has received mail addressed to "St. Michael Archangel" and less complimentarily to "St. Michael and All Angles." ¶ Within the past 25 years, six young women of Christ Church, Lincoln, Rhode Island, have married priests or deacons. ¶ The Diocese of Iowa has begun a \$790,000 capital funds drive; the Bishop began the campaign with the announcement of two anonymous gifts of \$75,000 each. ¶ A man retired from the Quaker Oats Company (and the father of a priest) has been appointed Bursar of Nashotah House, the theological seminary of the Bishops of Milwaukee, Fond du Lac, Eau Claire (Wis-

MAKES-THE-HEART-GLAD-DEPARTMENT

In a recent pastoral letter, the Bishop of South Florida noted that the past eleven years had seen one new congregation established every seven weeks and stated that during the next nine years, the pace should be stepped up to one new mission a month; to support the growth he asked every Churchman in the Diocese to tithe, and every parish to give as much for others as it spends on itself. St. Stephens's Church, Coconut Grove, which recently received a \$100,000 bequest, immediately sent the Bishop a check for \$10,000, explaining that the Vestry felt that it could not ask the people to tithe unless the parish did also.



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Church, Georgetown, British Guiana (1930-1944), VI Bishop of British Honduras (1944), VIII Bishop of Barbados (1945), Assistant Bishop of Birmingham, Province of Canterbury (1951), I Bishop of Matabeleland (1953), and as such, from 1957 to 1961, Archbishop of Central Africa, has returned to the Province of the West Indies to be enthroned as VII Bishop of Trinidad, in Port of Spain's Holy Trinity Cathedral Church. ¶ The Diocese of Milwaukee's St. John's Home (for the aged) is adding a new "special services" building; at a January ground-breaking ceremony, the soil and gravel on the site were frozen too solidly to be broken, so the party watched the Bishop and Home officials hack briefly at the earth before repairing to a warmer spot. ¶ Private to certain diocesan periodicals: Christians do not "pass away," they die just as definitely as did our Lord who "was crucified, dead, and buried"; they should not shy away from either the word or the event of death, because of their "sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ". ¶ If the address shown on the last page of this issue is wrong or incomplete in anyway, or if you will move soon, you are sincerely and urgently asked to correct it and to mail it to TAD. [The Post Office now charges a

consin), Northern Indiana, Quincy, and Springfield (Ill.). ¶ Last summer on the Feast of St. Benedict, the Prior of St. Gregory's Priory, Three Rivers, Western Michigan, received the solemn vows in the Order of St. Benedict of the Rev'd Dom Edwin Arter Gregory Norris (he is from Denver), and the simple life vows of the lay brothers Edmund Anacleto Wilfrid Braidi (Br. Wilfrid came to the Priory from St. James' Parish, Vancouver, Diocese of New Westminster, Canada) and Luther Edward James Gordon (Br. James came from Grace Church Parish, Chadron, Nebraska); the Priory, the only community of Anglican Benedictines in the U.S.A., recently had to take over the upper floor of its guest house to accommodate a new class of postulants. Although room is thus greatly reduced, retreats for men are still given each weekend as space allows. ¶ The former Rector of St. George's Cathedral

dime—about triple the former rate—to notify us of an address change. Over 6,000 TAD readers change addresses between issues; if they do not supply us with the necessary information, keeping up with their moves quickly becomes expensive and burdensome—and raises the cost of a single change from 44c to 54c.

In St. Paul's Church (Anglican), Monte Carlo, the New York girl who is Private Secretary to Her Royal Highness, Grace, Princess of Monaco (the former Boston debutante and Hollywood star), recently took to husband a London investment banker and grandnephew of Somerset Maugham. ¶ St. Luke's Hospital of the Diocese of West Missouri (in the See City, Kansas City) is raising \$6,250,000 (two million dollars by public subscription, the rest privately) to put up new buildings, renovate old ones, and increase its present 104-bed capacity to 500. ¶ In 1900, a boy joined the choir of St. Mary's Cathedral Church, Auckland, New Zealand; he remained there until a move in 1910 took him to South America and the choir of the Cathedral Church of St. John Baptist in Buenos Aires; back in New Zealand in 1914, he became a member of the choir of St. John's Cathedral Church in Napier, a position from which he recently retired: a total of 61 years as a cathedral chorister.

¶ The congregation in the parish hall (the church building was lost in a blaze last year) of the Church of the Holy Trinity, Diocese of Dallas (Texas), was singing Hymn 564 (which includes the phrase: "When through fiery trials thy pathway shall lie") when a passerby announced that the roof was on fire. With the blaze out and the building saved (despite \$1,000 damage to the roof), the celebration of the Holy Communion was resumed out of doors. ¶ On last St. Andrew's Day, Churchmen from all over the Diocese (including the Governor and his lady, school girls and boys, Africans, Europeans, and Indians) climbed a zigzag road up the side of a huge mountain (parking was at the bottom) and passed through an archway of flowers topped with a large floral mitre into the appropriately-named Church of the Ascension to witness the consecration of the former director of a Zululand mission (Province of South Africa) as VIII Bishop of Nyasaland (Province of Central Africa). ¶ Have you made your will? ¶ During the year of the last Lambeth Conference, 1958, eight bishops urgently requested the Society of St. Francis to start work in their overseas dioceses of the Church of England; friars could be spared only for New Guinea, and there at Jegarata the Anglican Franciscans last Advent

clothed two Papuan novices (another is a postulant). ¶ The Diocese of Pennsylvania's *Church News* reports that every leader of standing in today's Africa received his training in a Christian mission school. ¶ The President of Seabury Press (formerly a war correspondent in China, reporter for the *Singapore Free Press*, Lieutenant-Commander in the U.S. Navy, Harvard fellow, and planner at Colonial Williamsburg) spent three weeks last winter in England, visiting the Society for the Promoting of Christian Knowledge, the oldest Anglican missionary society (established in 1698), a venerable publisher of religious books, and proprietor of fifty bookshops over the world. ¶ During February celebrations of the Concordat of Intercommunion between the Philippine and American Churches, the Presiding Bishop of the American Church preached at a Festival Eucharist celebrated at a Philippine cathedral church by the Supreme Bishop of that communion (the service was in Tagalog, the national language, except for the words of Consecration which were said in English), and, the next day, celebrated at the Cathedral Church of St. Mary and St. John (which he had consecrated two days before) according to the American Use; to return the honor, the Supreme Bishop preached. In the predominantly Papist Islands

not a word about the ten days of historic activity appeared in the newspapers. ¶ Forward Movement Publications (412 Sycamore Street, Cincinnati 2, Ohio) publishes the Prayer Book Order of the Holy Communion, with Propers, in Braille. ¶ The American Jewish Committee has given Churchman and Federal Judge Thurgood Marshall its American Liberties Medallion.

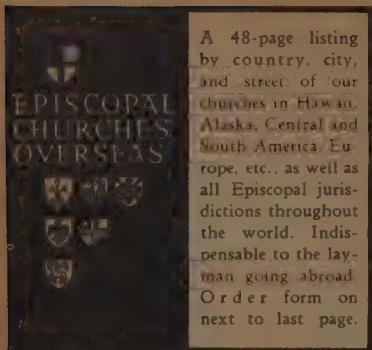
A grandson and namesake of Merrill Lynch, a founder of the brokerage firm, recently took to wife the daughter of an economist in St. James' Church, Upper Montclair, Diocese of Newark (New Jersey). ¶ The mother house of the Order of the Holy Cross is so crowded that only a limited number of aspirants to the Religious Life can be accommodated. ¶ The Home Secretary of the (English) Universities' Mission to Central Africa has been consecrated II Bishop of South-West Tanganyika by the Archbishop of East Africa, to succeed the I Bishop, recently translated to Johannesburg; South-West Tanganyika, carved out of neighboring Nyasaland in 1952, has a population of 750,000 (30,000 are Anglicans), some thirty priests (many trained by the new Bishop during his four years as Sub-Warden at St. Cyprian's Theological College, Tunduru), but no physician (the former one left before the Bishop arrived).

" The Diocese of Oklahoma has passed the half-way mark in its campaign to raise \$1,000,000 for mission development, college and conference work, and a suffragan bishop. ¶ Sir Laurence Kerr Olivier is descended from French Huguenots (Calvinists) who fled to England in 1572 to escape Roman Catholic persecution: his father was a priest, and Sir Laurence once planned to be one too. (Actresses Audrey and Jayne Meadows are the China-born daughters of a missionary priest now retired in the Diocese of Connecticut.) ¶ The Bishop of Eau Claire had abdominal surgery in the spring. ¶ The United States Congressman from New York's Seventeenth District, a gunnery officer on the USS Swanson during World War II and a present member of the important House Judiciary Committee, is a Churchman.



¶ Churchmen of the Diocese in the Sudan (not part of a province, but under the Archbishopric in Jerusalem) recently put up near the Congo border a new church built of mud and wattle (reinforcing twigs), with five massive forest timbers to support its thatched roof. No outside help was given—the material was

cut in the forest and carried to the site on the heads of the Churchmen-laborers. During its first five months, more than 200 persons were baptised in the church. ¶ In the churchyard near the south transept of St. Mary Redcliffe, Bristol, Province of Canterbury, is set a small tombstone which reads, "The Church Cat 1912-1927." Old timers recall that he was buried with music. ¶ The Church is called "Episcopal" only in the United States and Scotland—on Sundays and Holy Days, travellers in other countries should look for the Church of England in ENGLAND, AUSTRALIA, and TASMANIA; the Anglican Church in CANADA; "The Church" or the "Anglican Church" in the WEST INDIES, SOUTH AMERICA, INDIA, PAKISTAN, BURMA, CEYLON, JERUSALEM, BORNEO, KOREA, SINGAPORE, MALAYA, AFRICA, NEW ZEALAND, and WALES; for the Church of Ireland in IRELAND; and for the Holy Catholic Church in JAPAN (and CHINA). Anglicans may also receive the sacraments at the hands of other Catholic bodies with whom the American Church is officially in communion: the Old Catholics in EUROPE, the Philippine Independent Church in the PHILIPPINES, the Spanish Reformed Church in SPAIN and the Lusitanian Church in PORTUGAL. (Anglican churches in all parts of the world may easily be located with the help of *A Guide*



A 48-page listing by country, city, and street of four churches in Hawaii, Alaska, Central and South America, Europe, etc., as well as all Episcopal jurisdictions throughout the world. Indispensable to the layman going abroad. Order form on next to last page.

to *Episcopal Churches Overseas*, prepared by the Church Missionary Society, and for which a convenient order form will be found on the next-to-last page of this issue of TAD.) ¶ The Boy Scouts of America chose some communicants of St. Luke's Church, Bartlesville, Oklahoma, to be the 1962 Scouting Family; the father (a former vestryman) is a district scouting executive, the mother (a sister of the Bishop of Puerto Rico and of a priest in the Diocese of Dallas) is a member of the Boy Scouts' Women's Reserve, the oldest son (an Oklahoma University sophomore) is currently an Explorer Scout advisor, another son is a Boy Scout (and an acolyte), a daughter is a Girl Scout, and the youngest son is a Cub Scout: during "National Scouting Week" last February, all six paid a visit to the President of the United States, toured the Capitol with the Junior Sen-

ator from Oklahoma (also a Churchman), breakfasted with the Bishop Coadjutor of Washington (D.C.), and worshipped at the Cathedral Churches of St. Peter and St. Paul in the Capitol and St. John the Divine in New York City. ¶ Alec Templeton, the blind pianist and composer, has written the score (he dictated the notes to his wife) for a would-be Broadway musical, *Sweet Chariot*, about Anton Dvorak, the Czech composer who wove folk melodies into his *New World Symphony* after his 1892-1895 visit to America. ¶ If your birthday falls between the last Ember Day of Summer, 16 June, and the last Ember Day of Autumn, 22 September, you may wish to "renew" your "subscription" to *The Anglican Digest*. A convenient form for so doing will be found on the last page of this issue. ¶ The Organist and Music Director of the Cathedral Church of St. James, Chicago, will soon move to Mount St. Alban in the Nation's Capitol to become head of the College of Church Musicians, newly-established on the grounds of the Cathedral Church of St. Peter and St. Paul. ¶ The men of Trinity Parish, Pierre, South Dakota, have organized a Guild of St. Joseph the Carpenter to look after minor repairs and improvements in the church building: said the parish paper: "God can be served with a screwdriver or a saw as truly as with

a book of theology or an organ."

¶ A Kansas City (West Missouri) parish church last year served over 50,000 cups of coffee and 11,115 separate meals. ¶ A thirteen-year-old communicant of St. Bartholomew's Church, Corpus Christi, West Texas, stayed by his amateur radio rig (call letters K5CBZ) and was a link in the chain of vital emergency communications while last fall's Hurricane Carla moved in from the Gulf of Mexico to wreck a good part of the Texas coast line; the boy, paralyzed from the neck down by polio, has lived eight years in an iron lung. ¶ The III Bishop of Cuba, recently retired, has settled in Richmond, Diocese of Virginia—his home town and the diocese where he was sometime a priest (he will assist the Bishop of Virginia as he is able). Concerning his former jurisdiction, he recently reported that it has about thirty priests or deacons, forty lay readers, and 40,000 communicants, and that although all American members of the clergy have departed, the Cuban Church is very much alive under its own Spanish-born Bishop, native priests and deacons. The Church in Cuba received its first Bishop in 1905 (from the Diocese of Florida), and has furnished missionary bishops once to Puerto Rico, twice to Panama, and twice to its own See. ¶ The Father Superior of the Order of the Holy

Cross has received the life vows of Sister Bridget in the Order of St. Helena; the Sister was baptised in a Lutheran body, confirmed while working in Chicago radio and television, and entered the convent soon after taking her Master's degree in Speech Correction at Northwestern University, Evanston. ¶ The Diocese of Oregon has set aside \$100,000 to build a retirement home for elderly Churchmen with limited incomes; accommodations are planned for both couples and those living alone.

The former Archdeacon of the Diocese of Long Island has been consecrated the diocese's second suffragan bishop; Long Island includes Kings (Brooklyn), Queens, Nassau, and Suffolk Counties, 119,000 Churchmen, and 263 priests or deacons. ¶ Of the 3,509 men who were made deacons by the Church of England in 1960, only 58 were of the minimum canonical age of 23; the average age over the past seven years has been 33½. ¶ The man who reviews Hollywood movies to insure that they comply with the industry's Production Code ("Crime must not pay") is an English-born Churchman. ¶ Christ Church, Whitefish Bay, Diocese of Milwaukee, has pledged \$10,000 a year for ten years toward the Nashotah House \$5,000,000 "Decade of Development" drive. (Three young men of the par-

ish are presently students at the Wisconsin seminary, located on a bend in the Nashotah River.) ¶ St. George's Church, Manhattan, recently celebrated its 150th year as a parish; it was established in 1749 as a chapel of Trinity Parish, and its parish house, given in 1888 by Senior Warden J. P. Morgan, was one of the country's first to provide such facilities as a gymnasium and medical and dental clinics. ¶ The first book printed in Ireland was *The Book of Common Prayer*, in 1551. (Printing got its start in Europe about 1470.) ¶ Frances Elizabeth Willis, the United States' first woman career ambassador (formely to Switzerland and to Norway, now to Ceylon) was one of ten U.S. Government officials to receive this year's career service awards presented by the 81-year-old non-partisan National Civil Service League. ¶ When the CXII Bishop of London was enthroned on a Saturday afternoon last October, he had an honor guard of youth organizations to remind him of his schoolmaster days, two colored priests (from Ghana and Ceylon) to recall his overseas service, an attending band of Orthodox, Lutheran, and Protestant leaders known to him when, as Bishop of Fulham (Suffragan to London), he was Chaplain to English Churches on the Continent, and the supporting presence of the 76-year-old Treas-

urer of London's Cathedral Church (St. Peter's) who is the former Bishop of London to whom he had been Suffragan and one of the three living sometime occupants of the See. ¶ Pulitzer Prize poet and Churchman Robert Traill Spence Lowell has done a new book of verses, *Imitations*, a group of compositions in English after the manners and subjects of some well-known poems in other languages. ¶ The former Assistant Bishop of Madagascar (1938-1961) who recently joined North Queensland's Bush Brotherhood of St. Barnabas (a society of mission priests and lay brothers) has become Australia's lowest paid prelate; weekly salary: about \$2.70. ¶ New, more spacious and airy quarters for the altar bread operations were recently blessed at St. Mary's Convent, Kenosha, Diocese of Milwaukee (Wisconsin). ¶ West Missouri's Grace and Holy Trinity Cathedral Church (Kansas City) collects drug samples which pharmaceutical companies lavish on physicians, and sends them to Anglican mission hospitals and clinics in several parts of the world. ¶ Grace Church, Galveston, Diocese of Texas, closed in the 1920's for lack of communicants; recently completed an \$80,000 parish house. ¶ With Divine permission, the next issue of *The Anglican Digest* will be mailed during the Ember Days of the forthcoming autumn.

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